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CLAVIS BIBLIORUM.

Eliz.th THE Walker

KEY

Of the

BIBLE,

Unlocking

The Richeſt Treaſury of the *Holy Scriptures.*

WHEREBY

The 1 *Order*, 2 *Names*, 3 *Times*, 4 *Penmen*, 5 *Occaſion*, 6 *Scope*, *and* 7 *Principall Parts*, Containing the Subject-Matter of every Book of *Old* and *New Teſtament*, are familiarly and briefly opened: For the help of the weakeſt capacity in the underſtanding of the whole BIBLE.

By FRANCIS ROBERTS, *A. M.* Paſtor of the Church at *Auguſtines*, LONDON.

Col. 3. 16

Let the word of Chriſt indwell in you richly in all wiſdome.

London, Printed by *T. R.* and *E. M.* for *George Calvert*, and are to ſold at his ſhop at the ſigne of the *Half-Moon* in *Watling-ſtreet*, neer to *Pauls* ſtump. 1648.

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AN EPISTLE

To the

READER.

THere is no one duty more commanded, or commended in the Word of God, or more practised by the Saints of God, then the diligent and conscientious reading of the holy Scriptures. Our Saviour Christ commands us not only to *read* them, but to [a] *search into them*. The Apostle *Paul* commands us not only to have them *with us*, but [b] *in us*; and not

[a] John 5. 39.

[b] Col. 3. 16.

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only to have them *in us*, but to have them *dwelling and abiding in us, richly in all wiſedome.* David profeſſeth of himſelfe that the [c] *Law was in the midſt of his bowels.* And that *he had* [d] *hid the word in his heart, that he might not ſinne againſt God.* *Auſtin* ſaith of himſelfe [e], *that the holy Scriptures were his holy delights.* And *Hierome* tels us of one *Nepotianus*, who [f] *by long and aſſiduous meditation of the holy Scriptures, had made his breaſt the Library of Jeſus Chriſt.* And for my part, I have alwayes obſerved, that the more holy and humble any man is, the more he delighteth in the holy Scriptures; and the more profane and proud any man is, the more he ſlighteth and undervalueth

c Pſal. 40. 8,
d Pſal. 119.11.

e *Auguſt.* Sacræ ſcripturæ tuæ ſunt ſanctæ delitiæ meæ.
f Longâ & aſſiduâ meditatione Scripturarum pectus ſuum fecerat Bibliothecam Chriſti.
Hier. epiſtola ad Heliod. in Epitaphium Nepotiani.

lueth them. Curſed is that ſpeech of *Politian* that proud Critick, that he never *ſpent his time worſe* then in reading the Scriptures. And famous is the Anſwer of *Baſil* to that curſed *Apoſtate* Julian who ſaid of the Sciptures, [g] *That he had read them, underſtood them, and condemned them;* But *Baſil* anſwered him excellently: *That he had read them, but not underſtood them; for if he had underſtood them, he would not have condemned them.* No man that hath the *Holy Spirit*, but will love thoſe books which were written [h] by holy men as they were moved *by the Holy Spirit*. As *David* ſaid of *Goliah's* ſword, [i] *There is none to that, give it me*, So may I ſay of the Holy Scrip-

[g] ἀνίγνων, ἔγνων, κατέγνων. ἀνίγνως ἀλλ' οὐκ ἔγνως, εἰ δὲ ἔγνως, οὐκ ἂν κατέγνως. Pezelii Mel liſicium hiſtoricum in vita Juliani.

[h] 1 Pet. 1. 21.

[i] 1 Sam. 21. 9.

tures. *There are no bookes like*
k 2 Tim. 3. 15, 16. *these Books,* k *which are able to make thee wise unto salvation, and to make the man of God absolute, and perfect unto every good worke.* And therefore let me perswade all men to read these books, & not only to read them,
l Psal. 1. 1, 2. but to l *meditate in them day and night*: And to hide them in their
m Ps. 116. 92. hearts as a *divine cordiall*, to m *comfort* them in these sad dayes; as
n Psal. 119. 105. a n *divine lampe*, to guide
o Eph. 6. 13. them in this houre of darknesse; and o as part of the whole *Armour of God*, to inable them to resist temptation, in this *houre of temptation*, that is now *coming upon the whole earth.* And when they read them, p To *read* them with an *humble heart*, for God hath promised to *give*

grace

p *grace to the humble*, and q to *teach the humble his way*. 2 To *read* the with *prayer, that God would* r *open their eyes, that they may understand the wonders of his law*. 3 To *read* them with a *godly trembling*, for feare leaſt with the ſpider theſe ſhould ſuck poiſon out of their ſweet flowers, and ſ *wreſt the Scriptures to their owne deſtruction, as they that are unſtable and unlearned*. 4 To *read* them with a t *purpoſe to practice what they read. He that practiſeth what he underſtandeth, God will help him to underſtand what he underſtands not*. 5 To read them in an *orderly and methodicall way*; And for their better help herein, to take this *enſuing Treatiſe* in their hands. It is ſhort and pithy; It ſets the whole Bible before

p Jam. 4. 6.
q Pſ 25. 9.
r Pſal. 119. 18.
ſ 2 Pet. 3. 16.
t Joh. 7. 17.

fore them, in an orderly, plaine and perſpicuous manner, and helps them to underſtand every book. The *Author* of it is a *godly learned Miniſter*, well knowne and very well eſteemed on in this famous city. The *Book* it ſelfe is called the *Key of the Bible*, becauſe it unlocks the richeſt Treaſury of the Holy Scriptures. Take this Key with you, whenſoever you goe into this Treaſury. And pray unto him that hath the [u] *Key of* David, *that openeth and no man ſhutteth, and ſhutteth and no man openeth*, that he will open this Treaſury unto you. The Rabbins ſay that there are *foure Keyes* that are in Gods keeping. *The Key of the clouds, The Key of the wombe, The Key of the grave, The Key of food.*

[u] Rev. 3. 7.

food. I may adde that there is a *fifth Key* alſo in Gods beſtowing, which is *the Key of the Scriptures.* The God that made theſe books, can only *un-riddle* theſe Books. And therefore when you uſe this *Key*, pray for that other *Key*, and pray unto Chriſt to deale with you as he did with his *Apoſtles*, [x] *To open your underſtanding that you may underſtand the Scriptures.* So prayes,

[x] Luk. 24. 45.

Your Servant in

Chriſt Jeſus,

EDMUND CALAMY.

Imprimatur,

EDMUND CALAMY.

AN INTRODUCTORY Advertiſement TO THE *READER*;

Containing ſome *Generall Directions* for the Right Underſtanding of the *Holy Scriptures*; And how this preſent *Treatiſe* is to be improved moſt advantagiouſly to that end.

THe Holy Scriptures are the [a] *lively Oracles* of the living God, unfolding the ſecrets of his will to man: *The Epiſtle of Jeſus Chriſt*, Revealing from heaven the ſaving myſteries of his ſweeteſt love unto his Church: and the *Bleſſed Charter of the Saints*, which no Tract of time ſhall reverſe; whereby they hold of God all their preſent enjoyments, in

[a] Act. 7. 38.

in *the life that now is*, and all their future hopes of that *life which is to come*. [b] *Chrysostom* prefers Scripture *before Angels*; & saith [c] *Get you Bibles, the medicines of the soule.* [d] *Job esteemed them more then his necessary food. Paul* [e] *delighted therein touching the inward man. David* preferred them before [f] *the honey and honey-combe*; before [g] *great spoyl*, [h] *thousands of gold and silver*, [i] *all riches*, and therefore accounted them his [k] *heritage*, his [l] *Counsellors*, his [m] *comfort*, &c. Yea professeth [n] *his heart did break for longing to Gods judgements at all times.* And every godly and truly blessed man should make the Scriptures his [o] *delight, and meditate therein night and day.*

[b] *Chrysost. in Gal. Hom. 1.* [c] *Chrysost. in Ep. ad Col. Hom. 9.* [d] Job. 23. 12. [e] Rom. 7. 22. [f] Psal. 19. 9. & 119. 103. [g] Psal. 119. 162. [h] Ps. 119. 72. [i] Psal. 119. 14. [k] Psal. 119. 111. [l] Psal. 119. 24. [m] Psal. 119. 50. [n] Psal. 119. 20. [o] Psal. 1. 1, 2.

Notwithstanding how many gracious soules are there, *whose delight* it is to repair often to this *Sanctuary of the Scriptures*, (as [p] *Augustine* stiles them) but cannot tell what they see there, of the Lord, and of his glory; who frequently read in this blessed Book, but (like the [q] *Ethiopian Eunuch*) *understand not*, or not to purpose, *what they reade*? And this comes to passe, [r] *Partly*, through the sublimity of those supernatural and heavenly mysteries therein revealed, whereby [s] *some things are hard to be understood.* [t] *Partly* through the obscure and mysterious manner of Scriptures, revealing many

[p] *August. de Civit. dei l. 20. c. 32. prope fin.* [q] Act. 8. 30. 31. [r] 2 Pet. 3. 16.

many things, whereby the Lord would exercise the sharpest and deepest apprehensions of men. 3 *Partly* through defect of some familiar Manu-duction into the whole Bible, and the severall Books of Old and New Testament therein contained, which might like a *Clew of thread* conduct into these sacred Treasuryes, and like a *Key* unlock this *Cabinet* of Christs richest Jewels. Whereupon, after much deliberation how this might be best effected, apprehending that some briefe and solid *Discovery of the* 1 *Order*, 2 *Names* 3 *Times*, 4 *Penmen* 5 *Occasion*, 6 *Scope*, 7 *Principall parts of the Books in the Bible*, would much conduce to ripen Christians in *Bible-knowledge*, spreading before their eyes in *A Generall view the current of the whole Scriptures*: I entred upon this Task and finished it (by divine assistance) in such sort as is represented in the ensuing *Treatise*. It was immediately intended for the help and benefit of some speciall godly friends, (whom I shall ever highly respect and honour) but through importunity is now made publike for the good (I hope) of many. The Lord make it as usefull, as it was intended, and is desired.

By way of *Preface*, be pleased to pause a little with me upon the serious consideration of *1. The worth of Scripture-knowledge*, *2. The way how to attaine to it. That* will

will quicken Christians to *Scripture-study*. *This* will help them to *Scripture-understanding*.

I. *Scripture-knowledge is of great worth and consequence to every Christian.* Or, *The Holy Scriptures are most worthy of all Christians constant study, and utmost endeavours to understand them.* For,

1. *The Author inventing and inditing the Holy Scriptures is God:* blessed for ever, Father, Sonne and Holy Ghost; [f] *all Scripture is divinely inspired.* Hence called the [t] *Oracles of God*; [u] *The word of Christ.* And the [x] *Saying of the Holy Ghost*, [y] *For the Prophecy came not at any time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.* We are apt to value, desire to study and understand the books of godly, learned, judicious mens making: How much more should we to the utmost indeavour to understand the Scriptures, which are the only *Books of Gods making*? *Mens writings* are too much mingled with vanity, ignorance, folly, mistakes, imperfections, infirmities and corruptions, savouring much of a carnall spirit when most spiritual: But *Gods word* is satisfactorily *full*, without all vanity: most *wise* [z] *faithfull* and *true*, without all falshood or folly; Compleatly [a] *perfect*, beyond all imperfection; [b] most *pure*, and [c] *exceedingly refined*, without all corruption, and without

f 2 Tim. 3. 16.
t Rom. 3. 2.
u Col. 3. 16.
x Act. 28. 25.
y 2 Pet. 1. 21.
z Psal. 19. 7, 9.
a Psal. 19. 7. and 2 Tim 3. 16, 17.
b Psal. 19. 8.
c Psal. 119. 140.

out all carnall mixtures; wholly *spirituall*, sweetly resembling that most *spirituall spirit* that did indite them.

2. *The Amanuenses or Penmen* of the Holy Ghost for the Scriptures, were not contemptible or ordinary, but incomparable and extraordinary persons. *As* Moses *the* [d] *meekest man on earth*; the peculiar favourite of God, with whom [e] *God talked face to face*; the [f] *None-such of all the Prophets in* Israel. *Samuel* [g] that mighty man in prayer. *David* the King, that [h] *man after Gods own heart*. King *Solomon*, that [i] *wisest of all the Kings*, whom God honoured with the [k] *building of the Temple*. *Daniel* in whom was found [l] *an excellent spirit*, and great dexterity in [m] *expounding secrets and mysteries*. *John* [n] *the disciple whom Jesus loved* above all the rest, [o] *who leaned on Jesus breast*. *Paul* [p] *who was caught up into the third heavens*, whose *writings* (saith [q] *Chrysostome*) *like a wall of adamant, compasse about or surround all the Churches*. In a word [r] *all of them holy men of God, moved by the Holy Ghost*. These being the Penmen, how incomparable and extraordinary must their writings needs be; who would not study them, and earnestly pry into them?

3. *The matter of the Scripture is most inviting*, able to allure the hearts of men and Angels *to the study of them*, yea to transport and ravish their spirits *in the understanding*

[d] Numb. 12. 3.
[e] Exod. 33. 11.
[f] Deut. 34. 10.
[g] Psal 99. 6. Jer. 15. 1. *with* 1 Sam. 7. 9, 10. & 12. 16, 17, 18.
[h] Act. 13. 22.
[i] 1 King. 3. 12. Neh. 13. 26.
[k] 2 Sam. 7. 13.
[l] Dan. 9. 12.
[m] Dan. 2. 25, 28, 30, 47.
[n] Joh. 13. 23.
[o] Joh. 21. 7, 20.
[p] 2 Cor. 12. 2, 3, 4.
[q] *Chrysost. de sacerd. l.* 4.
[r] 2 Pet. 1. 21.

f Gen. 17. 1. ding of them. Herein are revealed most profound and inexplicable mysteries. *The nature of the blessed God, Simple*, without
t Jam. 1. 17. composition; s *All-sufficient*, without any
u Psal 90. 2. & 102. externall addition, t *immutable*, without
26, 27. all shadow of alteration; u *Eternall*, x *Im-*
x 1 King. 8. 27. Jer. *mense, Incomprehensible*, y *Omnipresent*, and
23. 24. wholly z *Infinite*, without all limitation,
y Psal. &c. *The* a *Unity of essence*; The b *Trinity*
139. 1, 12. *of Persons*; The father not being the Son,
z Psal nor either of them the Holy Ghost; yet all
147. 5. of them the Holy God. *The Secrets of*
a Deut. 6. 4. 1 Cor. *Gods eternall counsels*, especially touching
8. 6. the c *electing* of his owne in Christ, *predesti-*
b 1 Joh. 5 *nating them to the adoption of children*, when
7. all others are passed by. The curious *Order*
c Rom. 8. 29, 30. of the Creation, to bring his purposes to
Eph. 1. 4, passe. The *Permission* of mans fall from the
5, 6. Pinacle of his naturall integrity, that thereby he might take occasion to glorify the height of justice and mercy in raising him up by Christ to a farre higher pitch of supernaturall felicity. The *Person and office of Jesus Christ the Mediatour*, and both al-
d Isa. 9. 6. e 1 Tim. 2. 5. and 3. 16. together d *wonderfull*, e God and man united in one person, to unite God and man in one Covenant; The Son of God became the Son of man, to make the sons of men sons of God; *A King* to subdue all our enemies to us, and us to himselfe. *A Prophet*, to unveyle the bosome secrets of his father unto us. *A Priest*, offering up himselfe upon

upon himselfe, by himselfe, *offering up himselfe* the sacrifice, as man; *upon himselfe*, the Altar, as God; *by himselfe*, the Priest, as God-man. Christ was humbled, and thereby we exalted; Christ wounded, we healed; Christ accused, we cleared; Christ condemned, we justified and acquitted; Christ accursed, we blessed; Christ slaine, and we live; and Christ conquered, that so we might *be more than Conquerours through Christ that loves us.* What shall I say? In Scripture is revealed, how *enemies* are *reconciled*, *Sinners justified*, *Aliens adopted*, *Beggars* made *Heirs* and co-heirs with Christ, and how *dust and ashes* shall be *glorified* for evermore.

Here are unfolded the [f] *Covenant of grace*, wholly made up of heavenly cordials. *The* [g] *Promises of the life that now is, and that which is to come*, [h] *exceeding great and precious.* The [i] *comforts* of God able to counterpoise the deepest disconsolations; and [k] Commands surpassing all the lawes in the world, *in holinesse, justice and goodnesse.*

Here are discovered, The miseries of all that are in the *first Adam*, the felicities of all that are in the *second Adam*, and the way how poore soules are translated from those miseries to these felicities.

Here you shall find [l] God descending to man, *In preparing* all Spirituall priviledges

[f] Jer. 31, 31. to 35. Heb. 8. 8. &c.
[g] 1 Tim. 4. 8.
[h] 2 Pet. 1. 4.
[i] 2 Cor. 1. 3, 4, 5.
[k] Psal. 94. 19.
[l] Rom. 7. 12.

for sinners in Jesus Christ our Saviour, *In tendering* richest Grace by Covenant-Promises and Ordinances, and *In applying* these preparations and tenders actually to the Soule by the Spirit: Man ascending unto God, by the *Spiritualizing* of his Nature, *Acting* of his Faith, *Aspiring* of his desires, *Fervency* of his prayers, and *Holy tendency* of his Conversation: Yea both God and man sweetly closing together in a most intimate *Communion in Jesus Christ*, which is as another *Paradise*, and *Heaven on earth*.

In a word, what is there not in Holy Scriptures? Are we poore? Here's a Treasury of riches. Are we sick? Here's a Shop of [l] Soule Medicines. Are we fainting? Here's a Cabinet of Cordials. Are we *Christlesse*? Here's the star that leads to Christ. Are we *Christians?* Here's the bands that keep in Christ. Are we *afflicted*? Here's our Solace. Are we *persecuted*? Here's our protection. Are we *deserted*? Here's our recovery. Are we *tempted*? Here's [m] our sword and Victory. Are we *young*? Here's our beauty. Are we *Old*? Here's our wisdome. While we *live*, here's the Rule of our conversation; when we *dye*, here's the hope of our Glorification. So that I may (with

[l] Βιβλία Ψυχῆς φάρμακα. *Chrysost. in Coloss. Homil. 9.*

Omnis Scriptura Divinitus inspirata, utilis est ad Docendum: Hac ipsa de causa a Spiritu Sancto scripta est, ut veluti ex communi quodam sanitatis fonte, omnes nobis ex hac remedia propriis passionibus assumamus. *Aug. in Psalm. Protegom. in Eph. 6, 17.*

Tertullian

[n] *Tertullian, I Adore the fulneſſe of the Scripture.* Oh bleſſed Scriptures! who can know them, and not love them? Who can love them, and not delight to meditate in them night and day? Who can meditate in them and not deſire to love them, love to deſire them, and both deſire and love to underſtand them? This is the *Book of Books*; (as *David* ſaid of *Goliath's* Sword *there's none like that.* Said one,

[n] Adoro Scripturæ plenitudinem. *Tertull. Adverſ. Hermogen.*

Ex aliis palea vilis, hinc grana leguntur
Aurea: tu paleam linquito, grana lege.

I may Engliſh it,

Other writings chaffe unfold,
Scriptures yeeld the pureſt gold.
Others dote on chaffy gaines,
Gather thou theſe golden Graines.

[p] Auferantur de medio chartæ noſtræ, procedat in medium codex Dei: Audi Chriſtum dicentem, Audi veritatem loquentem. *Auguſt Enarrat. in Pſal. 57.*

Take away our Papers (ſaid [p] *Auguſtine*) *and bring amongſt us the Book of God; heare Chriſt ſaying, heare Truth ſpeaking, &c.* I may cloſe up this Paragraph with his words, who thus emphatically expreſſeth himſelfe, [q] *The Sacred Scripture is the Book*

[q] Sacra Scriptura eſt liber vitæ cujus origo æterna, cujus incorporalis eſſentia, cujus cognitio Vita, cujus ſcriptura indelebilis, cujus inſpectus deſiderabilis, cujus Doctrina facilis, cujus ſcientia dulcis, cujus profunditas inſcrutabilis, cujus verba innumerabilia; & unum tantum verbum, *Omnia. Hug. de Arc. Noe.*

of life, whose Original is eternall, whose essence is incorporeall, whose knowledge is life, whose writing is indelible, whose inspect is desireable, whose Doctrine is easie, whose knowledge is sweet, whose depth is unsearchable, whose words are innumerable; and onely one word, All.

4. *The forme of the Scripture*, both *Inward* and *Outward*, if well considered, commands all possible endeavours and industry for the understanding thereof.

1. *The Inward forme*, is, *That accurate conformity of the things laid down in Scripture to that infallible and eternall truth of Gods own understanding that indited and revealed them.* Writings compiled by men carry in them a conformity to the *idea* in their understanding, which being subject to ignorance, errour and corruption, through the imperfection that is in them, must needs produce writings semblably imperfect, ignorant, erroneous and corrupt: but no such thing can be incident unto the *Scriptures*, which are conforme to the Divine understanding of the *only wise God*, which is [r] *infinite*, [s] *unsearchable*, and wholly admirable which is all [t] *Light without any darkenesse at all*; all [u] *Truth*, without the least errour;

q 1 Tim. 1. 17.
r Psal. 147 5.
s Rom 11. 33.
t 1 Joh. 1. 5.
u Humana omnia dicta argumentis & testibus egent: Dei autem sermo ipse sibi testis est. Quid necesse est quicquid incorruptæ veritas loquitur, incorruptum sit testimonium veritatis. *Salvian. de Gubern. Dei. l. 3.*

All

All *perfect*, without any shadow of imperfection; all *pure*, without any colour of Corruption. So that the Scriptures of themselves cannot lead us unto errour, but the more we truly understand them, the more our minds shall be enriched with *truth*, and elevated to a conformity to the supream truth of God.

2. *The Outward forme of the Scriptures*, or *manner* how things are therein revealed, is not onely *plaine* and easie, nor only *darke* or difficult, but rather [x] *mixt* of both; some things being facile, [y] *some things being hard to be understood*; some places are such *shallowes, wherein lambs need not be afraid to wade, some againe such deeps as Elephants may be enforced to swim.* [z] By plainnesse God nourishes the weakest, by obscureneſſe he exercises the accutest, (As *Augustine* hath intimated). That *facility* occasion not our contempt of Scriptures, there are interwoven some *difficulties*; that *difficulties* deterre not from the study of Scripture, there are intermingled some *facilities*. For as

x Deus in Scripturis quasi amicus familiaris loquitur ad cor Doctorum & indoctorum. *Augustin. Epist.* 3

y 2 Pet. 3. 16.

z Magnificè & salubriter spiritus Sanctus ita Scripturas Sanctas modificavit, ut locis apertioribus fami occurreret, obscurioribus fastidia detergeret. Nihil enim fere de illis obscuritatibus eruitur, quod non planissimè dictum alibi reperiatur. *Aug. de Doct. Christ. l.* 2. *c.* 6.

In omni Copia Scripturarum Sanctarum, pascimur apertis, exercemur obscuris: illic fames pellitur, hic fastidium. *Aug. de verb. Dom. Serm.* 11.

[a] Verbi Dei altitudo exercet studium, non denegat intellectum. Si enim omnia clausa essent, nihil esset unde revelarentur obscura. Rursus si omnia tecta essent, non esset unde alimentum animæ perciperet, & haberet vires quibus posset ad clausa pulsare. *August. de verb. Apostoli. Serm. 13. c. 1. ad init. Tom. 10.*

[a] *Augustine* notes, *If all were shut up, how should obscure things be revealed? If all things were hid, whence should the soule have ability to knock for the opening of things shut up?* Is therefore our Capacity *weaker*? Here's reliefe for our infirmity: Is our apprehension *deeper*? Here's worke enough for the sharpest perspicacity. So that the most *ignorant* need not be afraid, the most *intelligent* need not be ashamed, of endeavours after *Scripture understanding*.

[b] 2 Tim. 3. 16, 17.

[c] Lapidandi sunt Hæretici Sacra-tum literarum Argumentis. *Athan. Cont. Ari. Or. 2.* Hæretici sunt lucifugæ Scripturarum. *Tertull. de resur. Carnis.*

[d] Rom. 15. 4.

5. *The End is manifold and excellent*, for which God committed his word to writing, and that writing to us. *viz.* [b] *For Doctrine*, that Faith and Truth may be asserted; *For Reproofe or conviction*, that errour may be confuted: As *Athanasius* said, *Hereticks are to be stoned with Scripture* [c] *Arguments*; *For correction* of manners enormous or offensive; *For instruction in the* paths of *righteousnesse*; and for [d] *consolation* that drooping dejected distressed spirits may not be overwhelmed. Now then if we study not to understand Scriptures, How in *Doctrinals*, They 1 Assert the Truth, 2 Confute errour; How in *Practicals*, They 1 Direct in wel-doing, 2 Correct for ill-doing

doing; we frustrate the chief ends and scope why the Scriptures were imparted unto us.

6. How acceptable is our study and understanding of the Scripture unto God! For,

1. *He commands* us this way to bestow our selves: [e] *Search the Scriptures.* [f] *Let the word of Christ indwell in you richly in all wisdome.* Not be, but *dwell* with you: not *dwell with you*, but *dwell in you*, yea *indwell in you*, Greek: Not *dwell in you*, but *dwell in you richly*: nor only *dwell in you richly*, but *in all wisdome.*

[e] Joh. 5. 39.
[f] Col. 3. 16.

2. *He commends* them that have industriously acquainted themselves with the Scripture. [g] *Timothy*, that *from a child he had known the Holy Scripture, able to make him wise unto Salvation.* [h] *Apollos*, That *he was an eloquent man, and mighty in the Scriptures.* The [i] *Bereans, that they were more noble then those of* Thessalonica, *in that they received the word with all readinesse of mind, and searched the Scriptures dayly, whether those things were so.* And he makes it one Character of the godly blessed man [k] that *His delight is in the Law of the Lord, and therein he meditates day and night.*

[g] 2 Tim. 3. 15.
[h] Act. 18. 24.
[i] Act. 17. 11
[k] Psal. 1. 1, 2.

3. *He condemns* the contrary unskilfulnesse in the Scriptures, as the [l] *infirmity of Babes.* Yea as the root of all errour in spirituals; [m] *do ye not erre because yee know not the Scriptures?*

[l] Heb. 5. 13.
[m] Mark 12. 24. Mat. 21. 29.

Appositely saith *Chrysostome* to this purpose; [n] *Ignorance of the Scriptures hath brought*

[n] Chrysost Hom. de Lazar.

brought forth Heresies, hath brought in corruption of life, hath turned all things upside down. —— *Ignorance of the Scriptures is a very Hell.* And elsewhere he saith, [o] *It is the cause of all evils to be ignorant of the Scriptures.* [p] *Hierom* also to like purpose; *He that knowes not the Scriptures, knowes not the power of God, and his wisdome. The ignorance of Scriptures is the ignorance of Christ.*

o *Chrysost. in Epist. ad Coloss. Hom 9.*

p Qui nescit Scripturas, nescit Dei virtutem, ejusque sapientiam, ignoratio Scripturarum ignoratio Christi est. *Hieron in prom. Isai.*

4. In a word, *He promises* happinesse to the right understanding of the Scriptures. [q] *If yee know these things, happy are yee, if ye do them.* And sometimes notably rewards them that endeavour to understand them. While the [r] *Ethiopian Eunuch* read the *Prophet Isaiah*, that he might understand it, the Lord sent *Philip* to *instruct him* & to *convert him*; The *Eunuch* was *Baptized*, and *went on his way rejoycing.*

q Joh. 13. 17

r Act. 8. 28 29. &c.

5. Finally, *The true and solid understanding of the Scripture, is the foundation of all possible benefit or advantage by the Scripture.* For how should we forsake sin, [s] *deny ungodlinesse and worldly lusts*, and labour to get out of our carnall condition, till by Scripture we be convinced of the sinfulnesse of sinne, and danger of our naturall condition? How should we desire Christ earnestly, or accept Christ delightfully, till we understand by

s Tit. 1. 11

the

the Scripture what want we have of Christ what worth there is in Christ? Till we understand Scripture-*Principles*, how shall we receive them? Till we understand *Scripture-Promises*, how shall we believe them? Till we understand *Scripture-commands*, how shall we obey them? Till we understand *Scripture-directions*, how should we follow them? And till we understand *Scripture-comforts*, what supporting sweetnesse can we expect from them? O therfore labour diligently to understand the Counsels of God, then you will be in more immediate capacity of reaping all spirituall benefits by the word of God, [t] *The understanding of the Scriptures* (saith *Hierome*) *is the true meate and drink which we have from the word of God.* Therefore (as he saith elsewhere) [u] *Let's fetch fit timber out of the Scriptures, to build in our selves an house of wisdome.*

[t] Verus cibus & potus qui ex verbo dei sumitur, Scientia Scripturarum est. *Hieron. in Eccls. c.* 3.

[u] Congrua de testimoniis Scripturarum ligna quærentes, ædificemus domum sapientiæ in nobis. *Hieronym. in Aggeum. c.* 1.

Hitherto of the *worth of Scripture-knowledge*; Now of the *way how to attaine it.* That Holy Scriptures may be more profitably and cleerly understood, certaine *Rules* or *Directions* are to be observed and followed. These Directions might be digested into two Ranks, *viz.* II.

I. Some *more speciall and peculiar*, more parti-

particularly concerning Schollers, As, 1. The competent understanding of the Originall languages, *Hebrew*, *Caldee*, *and Greek*; wherein the Scriptures were written. 2. The prudent use of *Logick*, for orderly and methodicall Resolution of the Text, &c. 3. The subservient helps of other Arts, as *Rhetorick*, *Naturall Philosophy*, &c. Without which it is impossible satisfactorily to interpret the Scriptures. For as [x] *Ambrose* well observes, *Though Penmen of Scripture wrote not according to Art, but according to Grace, which is above all Art (for they wrote what the Spirit did Dictate to them;) yet they that have written of Art, have found an Art in their writings*, &c. 4. The benefit of humane Histories to illustrate and cleere the divine. 5. The conferring of ancient translations with the Originals, especially the Greek version of the Old-Testament by the Lxxii. much followed in the Allegations of the New Testament, and the Syriack version of the New Testament. 6. The prudent use of the most Orthodox learned and judicious Commentators. 7. Constant caution, that all Tongues, Arts, Histories, Translations, and Comments be duly ranked in their proper places in a subserviency under, not a Regency or Predominancy over the Holy Scriptures, which are to controule them all,

x Negant plerique nostros secundum Artem scripsisse. Nec nos obnitimur Non enim secundum Artem scripserunt sed secundum gratiam, quæ super omnem Artem est. (Scripserunt enim quæ spiritus iis loqui dabat) Sed tamen ii qui de arte scripserunt, de eorum Scriptis artem invenerunt; & condiderunt Commenta Artis & Magisteria, &c. *Ambr. Ep. l. 8. Epist. Lxiii.*

For

For when *Hagar* ſhall once uſurp over her Miſtreſſe, its high time to caſt her out of doors, till ſhee ſubmit herſelfe. Many ſuch things ought be inſiſted upon, but that is beſides my preſent intention.

II. *Some more generall and common directions*, which may be of uſe to all ſorts of Chriſtians, learned or unlearned: eſpecially unto the people, for promoting whoſe underſtanding in this bleſſed *Book of God*, theſe enſuing *Rules*, faithfully followed, may (through divine bleſſing) prove abundantly advantagious. *viz.*

I. Rule.

Beg [y] *wiſedome of the only wiſe God, who gives liberally and upbraids not.* That by Gods wiſedome you may know Gods minde; by the aſſiſtance of that ſpirit which indited the Scripture; you may diſcerne the true ſenſe and meaning of the Scriptures. For what the woman ſaid of *Jacobs Well*, may much more be affirmed of theſe wels of ſalvation, [z] *Thou haſt nothing to draw with, and the well is deep.* Scripture myſteries are profound, Our capacities very ſhallow; when we know moſt, [a] *we know but in part*; therefore pray with *Hierome*, [b] *I*

[y] Jam. 1. 5.

[z] John 4. 11.

[a] 1 Cor. 13. 9.

[b] Ego cupio intrare indomũ tuam, i. e. Eccleſiam & volo intrare per viam tuam rectam. quæ eſt iſta via? lectio Scripturarum. Dirige viam meam ne in Scripturis tuis per quas ingredi cupio in Eccleſiam tuam, corruam. Omnis qui malè intelligit ſcripturas, in via dei corruit. *Hieron. in Pſ. 5.*

deſire

desire to enter into thy house the Church, by thy way the Scriptures; O direct my way, lest I fall in thy Scriptures by which I desire to enter. Intreat the Lord *to anoint thine eyes with eye-salve,* [c] *that thou mayst see; to* [d] *open thine understanding,* as sometimes he did the Apostles, *to understand the Scriptures.* When thou setteſt thy selfe to peruse the Scripture from day to day, forget not to dart up *Davids* sweet petition unto God, [e] *Open thou mine eyes, that I may behold wondrous things out of thy law.*

[c] Rev. 3. 18.
[d] Luk. 24. 45.
[e] Ps. 119. 18.

II. Rule.

Labour sincerely after a truly gracious spirit, then thou shalt be peculiarly able to penetrate into the inward marrow and mysteries of the Holy Scriptures. He will best comprehend Scripture meaning in his head, that hath got the Scripture law written in his heart; [f] *Thou wilt never* (saith *Bernard*) *understand* Pauls *meaning, unlesse thou drinkest of* Pauls *spirit.* Gracious persons are [g] *illuminated persons;* [h] *they have the anointing that teacheth them all things,* viz. necessary to salvation. The Lord delights to impart his secrets to them that feare him. [i] *What man is he that feareth the Lord? him shall he teach in the way that he shall chuse.——The Secret of the Lord is with them that feare him, and he will shew them his Covenant,*

[f] Nunquam Pauli sensum ingredieris, nisi Pauli spiritum imbiberis. *Bernard ad fratr. de Mont.*
[g] Heb. 10. 32, 33, 34
[h] 1 John 2. 27.
[i] Psal. 25. 12, 14.

Christ

Christ hath promised peculiarly to *k manifest himself to them that love him, so as not unto the world*; and where Christ is so *manifested*, the sense of Scripture is singularly *manifested*; *for Christ is the Kernell of the Scripture.* The graceless man though by light of nature, and accomplishments of Art, he may know much of Scripture theoretically and speculatively, yet *his light is but darkness*, he reaches not to the life of understanding; knowes Gods minde in Scripture, only as we know far Countreys by *Maps*: But the gracious person understands the Scriptures experimentally, feelingly, as a Traveller knows remote countries in which he hath actually been. *l The naturall man receiveth not the things of the spirit of God, for they are foolishnesse unto him: neither can he know them, because they are spiritually discerned. But he that is spirituall judgeth all things, —we have the minde of Christ.*

k Joh. 14. 21, 22, 23.

l 1 Cor. 2. 14, 15, 16.

III. Rule.

Peruse the Scripture still with an humble selfe-denying heart. Be not puffed up, or conceited with thine own knowledge, or other perfections; *m He that thinks he knows any thing, knows nothing yet as he ought to know.* Empty vessels are most receptive; so are selfe-emptying mindes,

m 1 Cor. 8. 2.

It

It is a great help to knowledge[n] *not to be ignorant of our ignorance*; for sense of want spurs on indeavours after enjoyment. The fructifying showers quickly glide away from the *lofty hils*, but they stay and soake into the *low valleys*. God that[o] *resists the proud, yet gives grace to the humble and lowly*; And among other graces the grace of knowledge and understanding: For[p] *with the lowly is wisedome.* [q] *The meek* (or *humble*) *will he guide in judgement; and the meek will he teach his way.* Thus Christ saith, [r] *I thanke thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, but hast revealed them unto Babes*; whence *Becanus* notes, that *such as are proud and attribute to their own wisedome, attaine not to the true sense of Scripture.* Be therefore *clothed with humility* in use of Scripture, that true Scripture-knowledge may increase.

n Deo meo gratias ago, quod ignorantiam meam non ignoro; *said one.*

o Prov. 3. 34 Jam 4. 6 & 1 Pet. 5. 5.

p Pro. 11. 2.

q Psal. 25. 9.

r Matth. 11. 25.

Homines elatos, superbos, qui suo judicio præsentes sunt, & proprio ingenio multum tribuunt, non assequi legitimum Scripturæ sensum, &c. Becanus.

IV. Rule.

Familiarize the Scripture to thy selfe, by constant and methodicall exercise therein. Method and order, as it is *the mother of memory*, so it is a singular *friend to a clear understanding.* The generality of the Scripture, have such a contexture and coherence one part with another, that small insight into it will be gained, by reading it confusedly, disor-

disorderly; therefore read the whole in Order. Divers have published *Directions*, how to read over the whole Scripture methodically, once a yeare, &c. consult them.

But be constant in perusall and studying of the Scriptures; hereby Scripture phrase and sense will become familiar and facile. How hard at first to write, to play on an instrument &c. but by multiplying *Acts*, men get *habits* and write, play, &c. with facility and dexterity. Use not Scripture only by fits and starts, in some good pangs or moods, &c. but habitually converse with Scripture, trade in them, [t] *meditate therein night and day*; [u] *Let the word of Christ*, (not only lodge or *sojourne* in you, but even) *dwell in you*. Hence those commands of God to his people of old. [x] *This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night.* —— [y] *These words shall be in thine heart, and thou shalt whet them diligently upon thy children, and shalt talke of them, when thou sittest in thine house, and when thou walkest by the way, and when thou lyest down, and when thou risest up. And thou shalt bind them for a signe upon thine hand, &c.*

[t] Psal. 1. 2.
[u] Col. 3. 16.
[x] Josh. 1. 8.
[y] Deut. 6. 6, 7, 8, 9, 10.

V. Rule

Understand Scripture according to the Theologi-

z Rom. 12. 6. *Theologicall* [z] *Analogy*, or *Certaine rule of faith and love*. *Anomaly*, i.e. *Irregularity*, is some deviation from the rule, or exception against the rule; To this here *Analogy* is opposed. By this *Analogy*, understand, *A certaine Epitome of Scriptures, or briefe Abridgement of Christian Religion, collected out of the plaine places of Scripture*, according to which other darke and figurative expressions in Scripture are to be explained. *This Analogy of faith and love*, *Paul* charges *Timothy* to hold fast, [a] saying, *Hold fast* [ὑποτύπωσιν ὑγιαινόντων λόγων] i. e. *That* [*Delineation, Draught, Platforme, Patterne*, or,] *forme of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus*. Where seems to be intimated, *a Systeme, or forme of doctrine*, communicated from *Paul* to *Timothy*, according to which *Timothy* was to steer as by a Compasse. This forme of doctrine is described here 1: By the generall nature of it. *A forme of sound words*, A draught or model of wholesome doctrine. 2. By the principall parts of it, into which it is branched *viz.* [1] *Faith*, [2] *Love*. Faith, comprises *credenda*, All things to be believed, as in the Creed taken out of Scripture. *Love* containes *facienda*, All things to be done, as in the Decalogue, *Lords prayer* and *Sacramental* Institutions, which are Scripture; into these two, the whole *Body of divinity* is usually distibu-

a 2 Tim. 1. 13.

distributed. 3. By the primary foundation upon which this forme of sound words is built, *viz. Christ Jesus*; compare herewith, 1 *Cor.* 3. 11. *Eph.* 2. 20. So that if in any place of Scripture, the word, or letter of the text be repugnant to the *Analogy of faith and love*, it is not to be understood *properly and literally*, but *improperly and figuratively*. As for instance, [b] *This is my body*, —— *This is my blood*, *&c.* This cannot be understood *properly*, that the bread and wine are Christs body and bloud, for that is contrary to the *Analogy or rule of faith*, which tels us that Christs human nature is *ascended into heaven*, [c] *whom the heavens must containe till the restitution of all things*; therefore it is to be understood *figuratively*, and in a *sacramentall sense*. The signe being put for the thing signified, by a *Metonymie*. So we are commanded [d] *To eate Christs flesh*, —— [e] *To pluck out our right eye, cut off our right hand, if they offend us.* We cannot read any of these *literally and properly*, for that were against the *Analogy or rule of love*, [f] *Thou shalt not kill*; therefore we must seek for a *spirituall and improper sense*, *viz.* Eating Christs flesh, not *carnally* with our teeth, but *spiritually* by faith, *i. e. beleeving in Christ crucified*, *&c.* As also denying all corruptions, corrupt affections, inclinations, or occasions, though as dear and usefull, *as right hand* or *right eye* unto us. Thus this rule faithfully followed,

b Matth. 26. 26, 28. Mark 14. 22, 24. Luk. 22. 19, 20. 1 Cor. 11. 24, 25.
c Act. 3. 21.
d John 6.
e Matth. 5. 29, 30.
f Exod. 20. 13.

will cleare many hard and intricate passages in Scripture. It is therefore of singular consequence to every one that desires solidly to understand the Scriptures, to be well grounded in the *fundamentals & Principles of Christian Religion*, without which, like a ship without ballast, a man [g] shall *be carried away with every winde of vaine doctrine*, perverting or mistaking the Scriptures.

[g] Eph. 4. 14.

VI. Rule.

Be well acquainted with the 1 *Order*, 2 *Titles*, 3 *Times*, 4 *Penmen*, 5 *Occasion*, 6 *Scope*, *and* 7 *Principall parts of the books both of the Old and N. Testament.* These will much promote the solid & judicious understanding of the whole Bible in a short space. For 1 Hereby you shall have the very *Idea* or *character* of every book, lively describing the nature and Contents of it before your eyes, as in a *Map*, before you begin to peruse them. 2 *Hereby* you shall have a *Clew* to conduct you, a *Compasse* to saile and steere by, in the perusall of any book; 3 *Hereby* also you shall have a summary Recapitulation or Recollection of the chief Aime, and subject matters of every book, much tending both to help judgement, and strengthen memory, after the Perusall of any book of old or New Testament. And therefore this course must needs be as an usefull *Key*, to unlock the rich Cabinet of the Holy Scriptures, and to discover the

the precious Treasures thereof unto you.

Now this is the *Intent and Scope* of this *Manuall*, this small Treatise, *viz.* so familiarly to open and unfold. The 1 *Order*, 2 *Titles*, 3 *Times*, 4 *Penmen*, 5 *Occasion*, 6 *Scope*, and 7 *Principall Parts of the Books of Old and New Testament*. That the whole *Tenour* of the *Bible*, might be spread open in a *Generall view*, to the meanest capacity. For,

1. *The Order of the Books*, especially of the Historicall Books (observed all along, and compendiously represented in the two Tables, before the Old and New Testament,) more evidently help to discover the *Order of Histories* and matters handled therein, and the *Order of Gods governing* his Church in severall conditions.

2. *The Titles*, 1 Some of them summarily signify to us the chief matter of the Book, as *Genesis*, *The Generations of the heaven and earth*: *Exodus* Israel's *departure out of* Egypt, &c. 2 Some of them declare the instrumentall Authors, or *Penmen* of them, as the Titles of Prophets Books, *Isaiah*, &c. who being extraordinary men of God, guided by the Spirit, their books are of divine Authority. 3 Some denote the Churches or particular persons for whose sakes immediately some parts of Scripture were penned, which affords light to divers passages therein.

3. *The Times* of the Books set forth,

Partly, the length or ſpace of time, in which things related were done, as in Hiſtoricall Books, which ſerve to diſcloſe the connection and continuance of the Hiſtory and Chronology. *Partly* the time or ſeaſon, when the bookes were written, which ſerves to cleare the underſtanding of divers particular paſſages, which otherwiſe would be very difficult, both in the Prophets, and in the Apoſtles. See therefore thoſe *two Tables*, for the *Timeing* of the Prophets and Epiſtles, *p.* 104. *to* 107. and *p.* 177. *to* 186. Diſtinguiſh well betwixt times and times, & you diſſolve many knots.

4. *Penmen*, being holy men of God extraordinarily inſpired, intimate to us the divine Authority of their writings. This incites faith, love, and awfull Reverence to their books.

5. *The Occaſion* upon which the books were written, together with

6. *The Scope, drift*, or End of the book being well conſidered, give great light to the whole Book; the whole frame, diſpoſition and chiefe Arguments handled in the book, having a ſingular tendency to the *Scope*; therefore as the Archer fixeth his eye ſteadily on the mark, when he would ſhoot accurately: ſo ſtill fix your thought upon the *Occaſion* and *Scope* of every book, when you would peruſe them underſtandingly.

7. *The Principall parts* of the Book, here *Analytically* laid down, exhibit clear-

ly

ly to your view, both the *chiefe Subject*, or matters insisted upon in every Book; as also the *methodicall and orderly coherence* of all the parts of the book with one another. Books lookt upon *confusedly*, are but darkly and *confusedly apprehended*: But considered *distinctly*, as in these distinct Analyses or Resolutions into their Principall parts, must needs be *distinctly*, and much more *clearly discerned*.

This the *chiefe Purpose and Aime of this Book*; By these particulars to familiarize the Scriptures unto Christians, that delight to converse with God in his owne book; *To whom I earnestly commend this direction, for the more profitable use of this Book, viz.* That 1 *Before* they read any Book of Scripture, they would first read what is in this *Key* said of that *Book*. 2 *In reading* they would still remember the *Occasion* and *Scope* of the book, and now and then compare the Principall Parts here, with the Text: And 3 *After the Perusall of the Book*, they would read againe what this *Key* speaks of it. Hereby the understanding will be cleared, the Memory confirmed.

VII. Rule.

Heedfully and judiciously observe the accurate Concord and Harmony of the Holy Scriptures: though written by severall persons at severall times, in severall places; yet one and the same spirit inditing all, is still like himselfe, consonant to himselfe in

all. The *Discord* is in our mindes, rather then in Gods word. Hence [z] *Augustine, let us be at concord in our own heart, and the Scripture will have no discord in it.* There are *Principally five notable respects*, in which Scriptures sometimes seem most contrary, repugnant and opposite one to another, when yet they *are not* dissonant, but consonant and sweetly concording one with another, As, 1 *When the Word or Phrase is used in severall Places, not in the same, but in severall senses and Acceptations.* 2 *When they treat not of the same, but of severall subjects.* 3 *When they speak not of the same, but severall parts of a thing.* 4 *When they speak not in severall places according to the same, but severall respects.* 5 *When they intend not the same, but severall times.* These things well considered, will lay a notable foundation for reconciling all places of Scripture that seem to be any way opposite one to another. Take the illustrations of the severally.

1. *Scriptures seem opposite, but are not, when the same* [a] *word or phrase in severall places is used not in the same, but in severall senses and acceptations;* for the same words have oft times severall significations. In such case, distinguish the severall Acceptations, and the Scriptures agree. As *Paul* saith, [b] *Work out your own salvation with feare and trembling.* But *John* saith, [c] *There is no feare in love, but perfect love casteth out fear, &c.* These places are not opposite: because the word

[z] Cum corde nostro nos concordemus: & Scriptura sancta in nulla parte discordat. *Aug. De verb. Dom. Ser.* 16.

[a] Ex verbis sensum sequamur, & ex sensu rationem intelligamus, & ex ratione veritatem apprehendamus. *Hilar. de Trinit. l.* 5.

[b] Phil. 2. 12.

[c] 1 John 4. 18.

word [*Fear*] in *John* signifies a *base servile slavish fear*; in *Paul*, a *filial childlike religious fear*. In this sense it is said of the [d] *Samaritans*, *they feared the Lord*: & again *they feared not the Lord*, i. e. they feared the Lord servilly, and hypocritically for his *Lyons*, but they feared him not religiously, filially, sincerely. Not to feare God aright, is not to feare him at all. Again Christ saith, [e] *If a man keep my saying, he shall never see death.* But *Paul* saith, [f] *It is appointed to all men once to dye*; yet here's no opposition; for Christ speaks *of death spiritual and eternall*: *Paul* of *death temporal or corporall*. Further *Jeremiah* saith, [g] *Cursed be the man that trusteth in man*; Christ saith, [h] *except yee eate the flesh of the Son of man, ——— yee have no life in you*, by *eating* understand *believing*, v. 47. yet here's no opposition. [*Man*] signifies either *meer man*, who is vaine, deceitful, &c. Of him *Jeremiah* speaks: Or *man subsisting in the second person of God*; of him Christ speaks. *Moses* saith, *God* [i] *rested on the seventh day from all his work*. But [k] Christ saith, *My father worketh hitherto and I worke*, yet here's no opposition; For the works of God are either *Works of Creation*, whereby new kinds of Creatures are made; so *Moses* intended that God rested from his work; or *Works of Conservation and Providence*, sustaining and governing his works created, so Christ meant the father and he wrought still

d 2 King. 17. 32. 33 with v 34.
e John 8. 51.
f Heb. 9. 27.
g Jer. 17. 5.
h John 6. 53.
i Gen. 2. 3.
k John 5. 17.

still. Adde hereunto, Christ saith, [l] *If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple,* But *Paul* saith, [m] *Husbands, love your wives,* [n] *No man ever yet hated his own flesh,* yet no opposition; for *Hatred* is taken either *Properly* and *absolutely*; so understand *Paul*: or *comparatively*, a lesse love being counted hatred; of that, understand Christ. Moreover *Paul* saith, [o] *Therefore we conclude that a man is justified by faith without the deeds of the law.* But [p] *Iames* saith, *yee see then how that by works a man is justified, and not by faith onely*, yet no reall opposition; For *Justification* in *Pauls* sense, signifyes an *instrumentall Application* of Gods righteousnesse, viz. Jesus Christ to our selves, and so Faith alone justifies before God: but *Justification* in *Iames* sense signifies a *Declarative Manifestation* of the Truth of that Faith whereby we are justified, by the fruits and workes of it. *Paul* speakes of our justification before God: *Iames* of our justification before men. *Paul* of the justification of our persons by Faith: *Iames* of the justification of our Faith it self, by works.

l Luk. 14. 26.

m Col. 3. 19.

n Eph. 5. 29.

o Rom. 3. 28.

p Jam. 2. 24.

2. *Holy Scriptures seeme opposite but are not, when they treat not of the same, but of severall subjects, or severall matters.* As, Christ promised the Apostles,

[q] *When*

When the Spirit of Truth should come, he should guide them into all truth. But *Paul* teſtifieth, that *Peter* erred, and *was to be blamed*; here are ſeverall Subjects, *viz. Doctrine* and *Practiſe*. As to *Doctrine* the Apoſtles erred not therein, becauſe they had it immediately from God. But as to matter of *Practiſe*, *Peter* there erred, diſſembling fellowſhip with the Gentiles for feare of the Jewes. Nor were any of the Apoſtles exempted from ſinne and errour in Practiſe. Again, It is ſaid in one place, That [r] *Elijah went up by a whirlwind into heaven.* And in another, [s] *Behold I will ſend you Elijah the Prophet, before the coming of the great and dreadfull day of the Lord.* Yet theſe places oppoſe not one another, becauſe here are ſeverall Subjects ſpoken of; the former being *Elijah* the *Tiſhbite*; the latter *John* the *Baptiſt*, the New-Teſtament-*Elijah*, ſo called becauſe he came [u] *in the Spirit and power of Elijah.* Furthermore, *John* the *Baptiſt* being asked, if he were *Elias*, [x] *Anſwered, I am not*; And yet [y] Chriſt ſaith, *John Baptiſt was that Elias which was for to come.* viz. Not *perſonally*, but *virtually*; ſo here's no oppoſition.

q Joh. 16. 13
p Gal. 2. 11. &c.
r 2 King. 2. 11.
s Mal. 4. 5.
u Luke 1. 17.
x Joh. 1. 21
y Matt. 11. 14. & 17. 11, 12. Mark. 9. 11 12, 13.

3. *Scriptures ſeeme oppoſite but are not, when though they ſpeak of the ſame matter or ſubject, yet they intend not the ſame, but ſeverall parts therof.* As *Paul* ſaith, [z] *In me dwels no good thing.* And yet he ſaith, [a] *I delight in the Law of God*; which doubtleſſe is good.

z Rom. 7 18
a Rom. 7. 22

Yet

Yet these oppose not, because in the former *Paul* speakes of his carnall unregenerate part, *in me, that is my flesh, dwels no good thing:* in the latter of his spirituall regenerate part, *I delight in the Law of God, after the inner man.* Again; Christ saith, [b] *My father is greater then I.* But *Paul*, saith, [c] *Christ Jesus being in the forme of God, thought it no robbery to be equall with God.* Yet no opposition; for in Christs person are two Natures, *viz.* [d] of *God* and *man*; Now as Christ is *God*, so he is *equall* to the Father, as *Paul* meant: As Christ is *man* so the Father is *greater* then he, as himselfe said.

b Joh. 14. 28.
c Phil. 2. 5, 6.
d See Joh. 1. 14. 1 Tim 3. 16 Gal. 4. 4.

4. *Scriptures seeme opposite and contrary, but are not, when they speak of things, not in the same, but in severall respects, notions or considerations.* For the severall respect, removes all contradiction or opposition. As Christ saith, [e] *If I beare Witnesse of my selfe, my witnesse is not true.* But elsewhere he saith [f] *Though I beare record of my selfe, yet my Record is true.* Yet here's no opposition indeed, because Christ speaks of *bearing witnesse* of himselfe in *severall respects*; In the former place, of *bearing witnesse* to himselfe, *disjunctly and solely without the Father*, so his witnesse were not true: In the latter of *bearing witnesse* of himselfe, *conjunctly or jointly with the Father*; so his witnesse of himselfe is true. Againe *John* saith 8, *He that is borne of God, committeth not sinne, nor can sinne.* —— And yet elsewhere,

e Joh. 5. 31
f Joh. 8. 14
g 1 Joh. 3. 9

where, [h] *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. If we ſay that we have not ſinned, we make him a lyar, &c.* Yet here's no reall oppoſition; for in *ſome reſpects* they that are *born of God*, may be ſaid *to ſin*, in ſome reſpects they *ſin not*. They have *ſinne originall* in them; and *actuall ſin*, through infirmity, &c. is done by them, while they are in this world: But *they ſin not as unregenerate men ſin. viz.*, [i] 1 Not againſt the Goſpel-Remedy, Jeſus Chriſt. 2 Not as under the Reign of Sinne; 3 Not with a full will; 4 Not preſumptuouſly; 5 Not habitually; 6 Not with allowance of themſelves in any boſome corruption; 7 Not totally and Finally. Furthermore, God ſaith [k] *I am the Lord, I change not*; And elſewhere ſaith [l] *I will repent of the evil that I thought to do unto them. —— And I will repent of the good wherewith I ſaid, I would benefit them.* Yet no reall contradiction; for in ſome ſenſe God cannot repent, *viz. Affectively*, in reſpect of his *eſſence*, no nor in reſpect of his *eternall Decree*: In ſome ſenſe, after the manner of men he is ſaid to repent, *viz. Effectively*, in reſpect of his works which he *effecteth*, when he doth ſomething croſſe to what he had formerly done, as when he drowned the world, which he had made; dethroned *Saul*, whom he had annointed King, &c. Adde to theſe; it is ſaid of Chriſts Kingdom [m] *It ſhall have no end, but be eſtabliſhed for ever*

[h] Joh. 1. 8. 10.

[i] *See all theſe particulars largly opened in my* Beleevers Evidences for eternal life. *cap.* 2. *p.* 38. *&c*

[k] Mal. 3. 6.

[l] Jer. 18. 8. 10

[m] Iſai. 9. 7. Luk. 1. 33.

n 1 Cor. 15 24. *ver.* But *Paul* saith, n *Christ at the end shall deliver up the Kingdome to God even the Father.* Yet no reall opposition, For, *Christs Kingdome* may be considered in divers respects, *viz.* 1 As it is *Essentiall* belonging to Christ as God: So he he shall never deliver up his Kingdome. 2 As *Oeconomicall, Dispensatory* or *Mediatory*; The Mediatory Kingdome of Christ is considerable in respect of, The *substance* of it, so Christ our Mediatour shall be head of his Church, and mysticall body for ever; The *Circumstance* of it, or *manner of administration* of it, by Word, Sacraments, Effusion of the Spirit, &c. And thus at last Christ shall deliver up the Kingdome to the Father, for then God in Christ, face to face, shall be an endlesse Sabbath, Sermon, Sacrament, all in all.

5 Finally, *Scriptures may seeme but are not really opposite, when they intend not the same, but severall times. Or at least when they speake of the same times in severall respects.* Distinguish wisely the times, and respects, and the opposition ceaseth. As o *Jotham* the sonne of *Uzziah* is said to *Reigne sixteen yeeres in Jerusalem*; And yet mention is made of the p *twentieth yeer of* Jotham *son of* Uzziah. Notwithstanding here's no reall opposition in this computation; For *Iotham* reigned *alone* onely 16. yeers: but he reigned *with his Father Uzziah* (who could not manage the affaires of the Kingdome, being smitten with leprosie) 4. yeers before, in all 20 yeeres.

o 2 King. 15. 33.

p 2 King. 15 30.

years. Again, *Matthew* ſaith, [q] *After ſix dayes, Jeſus taketh* Peter, James, *and* John *his brother, and bringeth them up into an high mountaine apart.* But *Luke* ſaith [r], *About* an *eight dayes after theſe ſayings, he took* Peter, *and* John *and* James, *and went up into a mountaine*—— yet no oppoſition: For either it may be ſaid, *Luke's* expreſſion of, [*about an eight dayes after,*] hath a latitude, and may beare a day under: and *Matthew's* expreſſion hath a latitude, [*After ſix dayes*] and may beare a day or two over: Or *Matthew* numbers the dayes *excluſively*, Luke *incluſively*. Furthermore the time of the Government by Judges, in the [s] *Book of Judges*, is computed to be *about two hundred ninety and nine yeares.* But *Paul* in his Sermon at *Antioch*, ſaith, [t] *And when he had deſtroyed ſeven Nations in the Land of* Canaan, *he divided their Land to them by Lot, And after that he gave unto them Judges, about the ſpace of foure hundred and fifty years, untill* Samuel *the Prophet.* Here ſeems to be a great oppoſition, but if things be well examined, there is none at all. Yet it may not be diſſembled that this is ſo hard a knot, that it much puzzles writers ſatisfactorily to unty it. 1 *Partly*, becauſe this Computation of 450. years, is ſo punctually confuted by this text, *viz.* to begin after *Canaan was divided by Lot*, and to end at *Samuel excluſively*. 2. *Partly*, Becauſe that noted Chronology

q Mat. 17. 1.

r Luk. 9. 28

s See Key of the Bible. p. 137.

t Act. 13. 19, 20.

menti-

mentioned in 1 *King.* 6. 1. assures us expressly; That the time *from Israels coming out of Egypt till the beginning of the building of the Temple in the fourth yeere of Solomon*, was precisely but 480. yeeres. But if we allow for the time of the *Iudges* 450. yeers, in this account; we shal find the whole time from going out of Ægypt till the Temples founding, will arise to 591 yeeres in all, *viz.* From

Their departure out of *Ægypt*, till their entrance into *Canaan* ——— 40. yeere
Thence to *Iosuah's* death, about —— 17. y.
Thence to *Elies* death, (*for Samuels time is included in Sauls Reigne*, Act. 13. 21.) according to this *supposition*. —— 450 y.
Thence to the Death of *David*, —— 80. y.
Thence to the founding of the Temple in *Solomons* fourth yeere, ——— 4. y.
In all, —— 591. yeeres.

So that in these regards, it is no easie matter clearly and undoubtedly to reconcile these times. Many opinions are offered in Writers to this end, *yet most of them, if not all, labour under some inconvenience or other.* To omit the variety of opinions, Let it suffice to mention only two, which learned men seem most to incline unto.

u Bez. Annot. in Act. 13. 20. Ludovic. De Dieu Animadverf. in Act. Apost. c. 13. v. 20.

u *Some thinke*, that here *Paul* intended not to reckon up the time while the *Iudges* ruled, (because so it were impossible to reconcile these foure hundred and fifty years with those foure hundred and eighty years, in 1 *King.* 6. 1. as hath been intimated);

but

but to point out at what time God gave *Israel* Judges, *viz.* after these things wch were declared. *v.* 17, 18, 19. *viz.* from the birth of *Isaac*, (which seems to be noted in that phrase, *God chose our fathers*, *v.* 17. among all people God chooſing *Abraham*, among all *Abrahams* children chooſing *Isaac*, and making a Covenant with him,) till the beginning of *Judges*, which is computed to be foure hundred fourty seven years, that's *about foure hundred and fifty years*, wants but three years; and its usuall in Scripture to put the *round number* for the *punctuall number*. This Computation they make thus, From *Isaac's* birth, to *Jacobs* birth, yeers——60.

From *Jacobs* birth to the *going down into* Egypt——130.

Thence to the *Comming forth of* Egypt,——210.

Thence to the *entring into the land of* Canaan——40.

Thence to the *dividing of the Land by Lot*,——7.

Which make up in all 447.

But this opinion is attended with these two inconveniences. 1. The present text in the *Acts* seems plainly to confine us for these foure hundred and fifty years, *between the dividing of the land of* Canaan *by Lot*, and *the beginning of* Samuels *Rule*; which limits this Computation transgresseth. 2. The number computed doth not

not exactly amount to foure hundred and fifty, wants three. x Others therefore to avoid these inconveniences, confine and bound their computation according to this text, to the space of time betwixt the dividing Canaan by Lot, and Samuels Rule. And they thinke Paul reckoned up all the years mentioned in the Judges, and so they compute both the years of the Judges, and the years of Israels oppressors, distinctly and severally; (though the years of the Oppressours are indeed comprized under the years of the Judges) and both together do punctually make up the foure hundred and fifty years, here mentioned in the Acts. As followeth,

x Beroaldus, with others.

The Judges mentioned in the Book of Iudges, governed in all. ——— 299. years.
To these adde the fourty years of Eli, who so long judged Israel, 1 Sam. 4. 18. —— 40.
So the whole time of the Judges rule, till Samuels was, ——— 339.

Israels Oppressours were
1. Cushan who oppressed them, Judges 3 8. ——— 8. years
2. Moab, Iudg. 3. 14. ——— 18.
3. Iabin, Iudg. 4. 3. ——— 20.
4. Midian, Iudg. 6. ——— 7.
5. Ammon Iudg. 10. 8. ——— 18.
6. Philistims, Iudg. 13. 1. ——— 40.
So the whole time of their Oppressors, was ——— 111.

Now adde these together viz. the years

of

of their *Iudges*, and the yeares of their Oppreſſours, three hundred thirty and nine, and one hundred and eleven, and the totall reſulting is foure hundred and fifty years exactly; (only this inconvenience remaines, *the ſame years are reckoned twice over*, yet it is not in the ſame, but ſeveral reſpects). Now if out of the number of yeares *from departure out of* Egypt, till the *Founding of the Temple*, as firſt computed *viz.*——591, You ſubduct the *years of the Oppreſſours of* Iſrael under their Iudges, which ſeems to be twice reckoned up, *viz.* one hundred and eleven years. The remaine is juſt foure hundred and eighty years, according to that of 1 *Kings* 6. 1. And ſo the Scripture on all ſides are reconciled accurately; *And therefore this opinion ſeems moſt to be embraced.*

VIII. Rule.

Learne that excellent Art of explaining and understanding the Scriptures, by the Scriptures. The Scriptures in ſome places ſpeak more darkly and dubiouſly, in other places they expreſſe the ſame things more clearly and certainly: *the doubtfull are to be explained by the certaine, as darke places by thoſe that are clear.* As *Auguſtine* noteth; As, *Peter* being to prove to the Iewes Chriſts reſurrection by Scripture, *viz.* [z] *Thou wilt not leave my ſoule in hell, nor ſuffer thine holy one to ſee corruption;* he alledgeth for clearing this another Scripture to evince that this promiſe was made to *David* concerning Chriſt, and could not properly be intended of *David* himſelfe, [a] *Men and*

y ubi apertius ſententiæ ponuntur, ibi diſcendum eſt quomodo in locis intelligantur obſcuris. *Aug. de Doct. Chriſtian. l. 3. c. 25.*

z Pſal. 16. 10.

a Act. 2. 25. to 31.

brethren let me speak freely to you, of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore he being a Prophet, and knowing that God had sworne with an oath, &c. Certainly Scripture is the best expounder of it self, *Scripture-exposition on* of it self, (as [b] *Augustine*, and before him [c] *Irenæus* observed) *is most regular and safe. Let us* (saith [d] *Chrysostome*) *attend to the Scope of Scripture, which interprets it selfe and suffers not his hearer to erre. The gold was not sanctified* (saith [e] *Origen*) *without the Temple, no more any sense but what is drawn out of the Scripture.* And most excellently [f] *Hilary*, *He is the best Reader, who interprets sayings by sayings; who brings not an interpretation to Scripture, nor imposeth a sense upon Scripture, but findeth a sense in Scripture, and drawes it from Scripture, &c.*

b Aug. de Doct. Chri. l. 3. c. 28.
c Iren. l. 4. c. 63.
d Chrysostom. in Gen. Hom. 13.
e Orig. in Matth. Hom. 25.
f Hilar. de Trinit. l. 1. —Retulerit magis quam Attulerit.—

Now that we may more successfully and clearly understand Scripture by Scripture, these ensueing particulars are to be observed.

1. *That Iesus Christ our Mediatour, and the salvation of sinners by him, is the very substance, marrow, soule, and Scope of the whole Scriptures.* As many [g] passages not obscurely intimate unto us. *What are the whole Scriptures, but as it were the spirituall swadling-cloathes of the Holy child Iesus?* 1. Christ is the *truth* and substance of all the *types and shadows.* 2. Christ is the *matter and substance* of the *Covenant of Grace* under all administrations thereof; under the Old-Testament Christ is *vayled*, under

g Joh 5.39 Act. 3. 18. &c. Act. 7 52. & 10 43. Rom. 10. 4. 2 Cor 3. 14, 16. Gal. 3. 24. 1 Cor. 2. 2. Revel. 19. 10.

under the New Covenant *Revealed*. 3 Christ is the *Center* and meeting place of all the *Promises*, for *in him all the promises of God are yea, and they are Amen*. 4 Christ is the *thing signified, sealed, and exhibited* in all the *Sacraments* of Old or New Testament, whether ordinary or extraordinary. 5 Scripture-*Genealogies* are to lead us on to the true *Line of Christ*. Scripture-*Chronologies*, are to discover to us the *times and seasons of Christ*. 7 Scripture-*lawes*, are our *Schoole-Master to bring us unto Christ*; the *Morall* by *correcting*, the *Ceremoniall* by *Directing*; and 8 Scripture-*Gospel* is Christs *light*, whereby we know him; k Christs *voice* whereby we heare and follow him; Christs *cords of love* whereby we are drawn into sweet union and Communion with him; yea it is *the power of God unto Salvation unto all them that believe in Christ Jesus*. Keep therefore still Jesus Christ in your eye, in the perusall of the Scripture as the *end, Scope, and substance thereof*. For as the *Sunne* gives light to all the heavenly bodies: so Jesus Christ m *the Sunne of righteousnesse* gives light to all the holy Scriptures.

b 2 Cor. 1. 20.

i Gal. 3. 20

k Joh 10. 4. 5.

l Rom. 1. 16. 1 Cor. 1. 18.

m Mal. 4. 2

2. *Still remember how Jesus Christ is revealed in Scripture, gradually in Promises and Covenants, till the noon day of the Gospell shined most clearly*. Especially in these more remarkeable Periods of time: 1 To *Adam* immediately upon his fall, most obscurely and imperfectly. 2. To *Noah* more clearly then to *Adam*. 3. To *Abraham, Isaac* and *Jacob* more

clearly then to *Noah*. 4. To *Moses* and *Israel* at *Mount Sinai* more clearly then to *Abraham*. 5. To *David* and his seed more clearly then to *Moses*. 6. To *Israel* after the Babylonish captivity, more clearly then to *David*. 7. To the Church under the N. Testament, the N. Covenant is laid open more clearly then to all others. For, 1. *God is a God of order*, and he makes knowne his gracious contrivances orderly: 2. Christ and salvation by him are treasures too high and precious to be disclosed all at once to the Church: 3. The state of the Church is various, she hath her *infancy*, her *youth*, and all the degrees of her *minority*, as also her *ripe age*; and therfore God revealed Christ not according to his own *ability of revealing*, but according to his Churches *capacity of receiving*: 4. This gradual revealing of Christ suits well with our condition in this world, which is not *perfect* but *growing unto perfection*, fully attainable in Heaven only. Now this gradual unveiling of the Covenant and promises in Christ, is to be much considered throughout the whole Scripture, that we may see the *wisedome* of Gods Dispensations, the *Imperfection* of the Churches Condition here, especially in her minority, and the usefulnesse of comparing the more dark and imperfect with the more clear and compleat manifestations of the mysteries of Gods grace in Christ.

nIlle qui cor habet, quod præcisum est jurgat Scripturæ & legat superiora vel inferiora, & in vetet sensum, quem pravus volebat malè interpretari. *Aug. de verb. Dom. Serm.* 49.

3. *Well compare the texts, you would understand, with the Context: and note the Coherence.* For (though some Scriptures are laid down

downe in certain independing *Aphorismes*, like an heap of gold rings or distinct Jewels, as most part of the *Proverbs*; yet) the generality of the Scriptures is concatenated or linked together part with part like a golden chaine, intwisted or woven together like a curious *silken web*, one thing so depending upon another, as that they mutually help to the interpreting of one another. Consider therefore still the coherence and dependance, otherwise you will runne into a thousand misunderstandings. As where it is said, [p] *If the righteous scarcely be saved, where &c.* A weak Christian perhaps is discouraged hereby, thinks he shall scarce ever come to heaven: now the context clears it, for the Apostle speaks [q] *that judgement* [or affliction] *must begin at the house of God*, Gods people; and thence argues to the certainty of wicked mens greater punishments: so that here [*scarcely be saved*] is to be understood not of *spirituall and eternal salvation* from hell, but of *temporall salvation* from temporall afflictions and persecutions, from which the righteous shall not be free.

4. *Compare darke places with clearer*, what is in one place *veyled*, is in another oft-times *unveyled*. As, with *Parables* [r] conferre the exposition; with *visions*, [s] the *Interpretation*; with *laws*, [t] the *explication* thereof, &c. For [u] as *Augustine* hath observed, *In those things that are plainly laid downe in Scripture, are found all things containing faith and manner; and places obscure are to be illustrated by those that are manifest.*

[o] Dictorum intelligentia, aut ex præpositis, aut ex consequentibus expectetur. *Hilar. de Trinit. l. 6.*

[p] 1 Pet. 4. 18.

[q] 1 Pet. 4. 17, Matth. 13. 3. &c. with v. 18. &c.

[r] Rev. 1. 12, 13, 16, 20.

[s] Matth. 13. 11. *to the end of the chapt.*

[t] In iis quæ apertè in Scriptura posita sunt, inveniuntur illa omnia quæ continent fidem, moresque vivendi. *Aug.*

5. *Ex-*

guſt. de doctrin. Chriſtian. l. 2. c. 9. Ad obſcuriores locutiones illuſtrandas de manifeſtioribus ſumantur exempla. *ibid.* ubi apertiùs ſententiæ ponuntur, ibi diſcendum eſt quomodo, in locis intelligantur obſcuris. *Aug. de doct. Chriſtian.* l. 3. c. 25.

5. *Explaine thoſe places, wherein any matter or ſubject of Divinity is touched only occaſionally or accidentally, with ſundry other places wherein it is handled and inſiſted upon purpoſely and profeſſedly, which are the very ſeate and chief fountain of the Argument.* As if you would underſtand *James*, c. 2. touching *juſtification* by works as well as faith, where *juſtification* is ſpoken of more accidentally; compare it with the Epiſtle to the Romans, c. 2, 3, 4 &c. wherein juſtification is purpoſely and fully handled. So if you would truly underſtand any texts about the matter of *Creation*, conſult with places where the Creation is profeſſedly handled, as in *Gen.* c. 1. and c. 2. and *Pſal.* 104.

6. *Parallel Types, with Anti-Types or things typified.* The *Types* more familiarly lead us to the underſtanding and apprehending of things typified, and conſequently more firmly fix them in our memories: The *Anti-types* more evidently unfold and unveyle the *Types* unto us. As, the Type of the *brazen Serpent*, [x] paralleld with *Chriſt the truth*. The Type of *Mannah*, [y] *and water out of the Rock*, with the Anti-type Chriſt, *whoſe body and blond are meat and drinke indeed*, &c.

[x] Num. 21. 9 with Joh. 3, 14 15. 16.

[y] Exod. 16 15. &c. and 17. 6. *with* 1 Cor. 10. 3, 4. Joh. 6.

7. *Carefully ponder what Prophecyes and Promiſes are already actually fulfilled, and what remain further to be fulfilled in their ſeaſon.* For ſo farre as any Scripture clearly teſtifies the fulfilling of any of them, ſo farre we have a clear and undoubted Commentary upon

upon them, As *Isa.* 7. 14. fulfilled and so cleared, *Matth.* 1. 22, 23. So *Exod.* 12. 46. fulfilled and cleared, *John* 19. 26. So *Isa* 61. 1, 2. fulfilled and cleared, *Luk.* 4. 18, 19. 21. with many such like; And where *Prophecyes* or *Promises* are found to be yet unfulfilled, we shall thereby be incited to study them, and the intended time of their Accomplishment, exercising faith and prayer thereupon.

8. *Finally, Parallel heedfully the Old and New Testament together*; and specially all those places in the Old Testament, which are in any respect alledged in the New Testament, whether 1 *the phrase and words only*, or 2 *the sense and matter only*, or 3 *both words and matter*, be cited. This would give wonderfull light to many hundreds of passages in the Bible. And for this end I have with much care and diligence compiled, *a Parallel of the Places of the Old Testament, any way alledged in the New*; and had once resolved to have inserted it in this place; But to avoid prolixity, I must now forbeare it, least the *Porch* prove too big for the building.

IX. Rule.

The last *Direction* I shall commend to the Reader for the improvement of heavenly dexterity in, and understanding of the holy Scriptures, is; *Endeavour sincerely to practise Scripture, and you shall solidly understand Scripture.* 2 *Bernard* laid truely, *He rightly reads the Scriptures that turnes words into workes; Knowing into Doing.* The mightiest man in practise, will

2 A divinas Scripturas recte legit,

qui verba vertit in operâ. *Bernard. in Tract. de Ord. vitæ.*

will in the end prove the mightiest man in Scripture. Theory is the guide of Practice, Practise the *Life* of Theory. Where Scripture-contemplation and experience meet both together in the same person, true Scripture understanding must needs be heightned and doubled. To this effect is Christs promise [a] *My Doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God.* To like purpose subscribes the experience of *David.* [b] *Thou through thy Commandements hast made me wiser then mine enemies: for they are ever with me. I have more understanding then all my Teachers: for thy testimonies are my meditation. I understand more then the Antients; because I keep thy Precepts.*

[a] John 7. 16, 17.

[b] Ps. 119. 98. 99 100.

These things (Christian Reader) I thought fit to commend to thee by way of *Preface*; But shall detaine thee no longer from the Perusall of the *Book* it selfe. The Lord, *that* [c] *teacheth his people to profit*, advance thy spiritual profiting abundantly by both: So prayeth

[c] Isa. 48. 17.

Augustine's, London, *Aug.* 26 — 1647 / 21 — 1648

He who earnestly desires to be serviceable to Iesus Christ, and usefull to his Church and people,

Fran. Roberts.

CLAVIS BIBLIORUM.

THE KEY OF THE BIBLE:

Unlocking
The richeſt Treaſury of the
Holy Scriptures.

THE HOLY SCRIPTURES, *Rom.* 1. 2. were written by *Moſes*, the *Prophets*, the *Apoſtles*, and other *holy men of God*, Luk. 16. 29. 31. Eph. 2. 20. and 3. 5. and 2 Pet. 1. 21. The *Covenant* of God with man in Chriſt the Mediatour, that ſubſtantiall or begotten WORD,

John 1. 1. is the Principall Subject Revealed and explained in the whole Scripturall, or written WORD.

Gods COVENANT with man in Christ is represented to us in Holy Scripture principally two wayes. *viz.* 1. *As Promised*, fore-prophecied and typified In Christ to be manifested afterwards in the flesh. Hence called *the Covenants of Promise*, Eph. 2. 10. *Covenants*, not *Covenant*: because of the severall Publications of the Covenant with more and more Augmentations, in severall Points or Periods of time. Thus the Covenant is made known in all the Bookes of Scripture, written before Christs comming: which are therefore called the OLD-COVENANT, *Heb.* 8. 13. or the OLD-TESTAMENT, 2 *Cor.* 3. 14.

2. *As performed*, fulfilled and actually accomplished in Christ already come, and manifested in our flesh *in fulnesse of time*, Gal. 4. 4, 5. Heb. 9. Heb. 10. Thus the Covenant is most clearly and fully unveyled to us in all the Books of Scripture written since Christs coming;

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ing; which are therefore ſtiled the NEW COVENANT or the NEW TESTAMENT *Heb.* 8. 8. *Matth.* 26. 28. *Heb.* 9. 15.

Thus the whole BIBLE is diſtributed into the 1 *Old*, and 2 *New Teſtament.*

THE OLD TESTAMENT. I.

THE OLD TESTAMENT, (revealing *the Covenants of promiſe*) in reſpect of the *Penmen* whom the Holy Ghoſt imployed to write the Books thereof, is diſparted by the Holy Ghoſt himſelfe into two generall heads, *viz.* 1 *Moſes, and* 2 *the Prophets*, Luk. 16. 29. 31. and 24. 27. *Iohn* 1. 45. or, *The Law of Moſes, and the Prophets*, Act. 28. 23.

J. *MOSES.*

MOSES (*the man of God*, Pſal. 90. 1. The firſt Penman of Scripture:) was an Ebrew borne in *Egypt*, after the worlds creation about 2432 years, before Chriſt about 1496. years; * *The* ſe-

* *Moſes* is the ſeventh from *Abraham*, 2. New He-

noch, who was the seventh from *Adam*. So was *Eber* the seventh from *Enoch*; and *Isaac* the seventh from *Eber*. All excellent among ordinary men. As the Sabbath in regard of the six other daies. The *view of Holy Script. p.* 133.

seventh from Abraham, the father of the faithfull, 1 *Chron.* 6. 1, 2, 3. and 2. 1. and 1. 34. As *Enoch* was *the seventh from Adam* the father of the world, *Iude* 14. When *Moses* was borne *he was very fair*, *Act.* 7. 20, 21, 22. He was marvellously saved from death being drawne out of the water, whence his name MOSES, *i.e. Drawn-forth*, was given to him, *Exod.* 2 10 He was nourished by King *Pharaohs* daughter *for her own sonne*, *Ex.* 2. 9, 10. *Act.* 7. 21. *Learned in all the wisedome of the Egyptians, and mighty in words and in deeds*, *Act.* 7. 22. He lived in *Pharaohs* Court 40. years, and then left the Court, *choosing rather to suffer affliction with the people of God*, &c, Act. 7. 23. Heb. 11. 24, 25, 26. *He was a stranger*, a shepheard *in the land of* Madian 40. years, *Act.* 7. 29. 30. *Exod.* 3. thence God called him to feed *Iacob* his people, and *Israel* his inheritance. He fed *Israel* most faithfully 40. years, *Numb.* 12. 7. *Heb.* 3. 2. 5. being *in the Church in the wildernesse*, Act. 7. 38. with the Angel that spoke to him on *Mount Sinai*, and with our fathers, where he received the *lively oracles*

racles to give unto us, and commanded us a law which is the inheritance of the Church of *Jacob*, Deut. 33. 4. *Of all the Prophets that arose in* Israel, *there was none like* Moses *whom God knew face to face*, Deut. 34. 10. He dyed 120. years old, *his eye not being dimme nor his naturall strength abated*, and was buried of God, no man knowing of his sepulcher to this day. Deut. 34.5.6.7.

MOSES wrote the Law of God in the five first Bookes, called in Greek the *Pentateuch*, i. e. *The five-fold-volume.* At first it seemes to be written *in one volume* or Roll, there being such a continued connection of Book with Book, *Exod.* 1. 1. *Levit.* 1. 1. *Num.* 1. 1. *Deut.* 1. 1. But was afterwards, according to the severall subject matters therin contained, divided into *five severall Books*, Containing 1 An *History* of things past: 2 A *Covenant* between God and his Church then present: 3 And a *Prophecy* of further grace to come, now exhibited by Iesus Christ, *Deut.* 18.15. &c. *Iohn* 5.46. and 1.17. *In* Propounding *of which things*, (as *Ainsworth* observes) *Moses hath a veile upon his glori-*

ous face: for in the Histories are implied Allegories, Gal. 2. 24. And in the Lawes are types and shadows of good things to come; the body whereof is of Christ, Heb. 9. 9. and 10. 1. Col. 2. 17. In Genesis (which History endeth with Israels going downe into Egypt,) we have the image of a naturall man, fallen from God into the bondage of sin. In Exodus, is the type of our Regeneration, and State renewed by Iesus Christ. In Leviticus the shadow of our mortification, whilst we are made sacrifices unto God. In Numbers, our spirituall warfare, whereunto we are mustered, and armed to fight the good fight of faith. In Deuteronomie, the Doctrine of our sanctification, and Preparation to enter into our heavenly Canaan, after Moses death, by the conduct of Iesus the son of God. So H. Ainsworth in his Preface before his Annotat. on Gen. &c.

Genesis.

1. GENESIS *i. e. Generation*, so called by the Greek; because it sets

sets forth the *Generations of the heavens & of the earth*, in their first creation, *Gen.* 2.4. The Hebrews name their Books of the Old Testament, either 1 From the Prophets, the *Penmen* of them. Or 2. From the Principall *subject* or *Argument* handled in them: Or 3 From the *first Hebrew word* wherewith they begin, as the 5. Books of *Moses*, & the *Lament. of* Ieremiah. Hence *Genesis* is called in Hebrew בראשית *Bereschith* i. e. *In the beginning.*

Penman. It is not probable this Book was written by *Moses* whilst a *Private man*, and a shepheard in *Madian*, in the desert: but rather after he was a *Publick person*, and furnished with a Prophetick spirit; otherwise the credit and authority of this History would be too much enfeebled. Nor is it absurd which some Hebrew writers think, who referre this writing to that of *Exod.* 24. 12. *Come up to me into the mount, and be thou there, and I will give thee the Tables of stone, and the Law, and the Precepts, which I have written to teach them.* Understanding by the *Tables*, the *Decalogue*: by the *Precepts* all the *Ceremoni-*

all, and Judiciall Ordinances: and by the *Law* all other writings of *Moses*, whether *Historicall or Dogmaticall*, *D. Pareus in Prolegom. in Genes. p.* 14. 15. *in fol.*

This Book as it is absolutely the ancientest writing extant in the world: so it is most compendious; being an History of 2369 years, as *Ainsw.* thinks, or rather of 2368 as *Junius* and *Pareus* comput. *Jun. Annot. in* Gen. 1. *Pare. Prolegom. in Genes.* This may appeare in three eminent Intervals or Periods of time recorded in *Genesis.* viz.

I. *From the Creation to the beginning of the flood,* in *Noahs* 600th yeare, through 10 Generations; 1656 yeares. *Gen.* 5. and 6. 11. *viz.* From *Adams* Creation to *Seth's* Nativity, 130 years. From *Seth* to *Enos*, 105. From *Enos* to *Cainan* 90. From *Cainan* to *Mahaleel* 70. From *Mahaleel* to *Iared*, 65. From *Iared* to *Enoch*, 162. From *Enoch* to *Mathusalah*. 65. From *Mathusalah* to *Lamech*, 187. From *Lamech* to *Noah's* birth, 182. From *Noah's* birth to the beginning of the flood, 600 in all 1656.

II. The second Period of time, is: *From the beginning of the flood, through other* 10 Gene-

Generations to Abrahams *birth*, 352 years, *Gen.*11. *viz.* From the Flood to *Arphaxad*, 2 years. From *Arphaxad* to *Selah*, 35 years. From *Selah* to *Heber*, 30 years From *Eber* to *Peleg*, 34 years. From *Peleg* to *Reu*, 30 years. From *Reu* to *Serug*, 32 years. From *Serug* to *Nachor*, 30 years. From *Nachor* to *Terah*, 29 years. From *Terah* to *Abraham*, 130 years. In all 352 years. So that *Abraham* was borne in the 2008 yeare from the Creation.

III. The third Period, is; *From* Abrahams *birth to* Joſephs *death, through foure Generations*, 360 years, *viz.* From Birth of *Abraham* to the birth of *Iſaac*, 100 years, *Gen.* 17. 17. and 21. 5. From *Iſaacs* birth to *Iacobs* birth, 60 years, *Gen.* 25. 26. From *Iacobs* birth to his going down into *Egypt*, 130 years, *Gen.* 47. 9. From *Iacobs* deſcent into *Egypt* to his death, 17 years, *Gen.* 47. 28. From death of *Iacob* to the death of *Ioſeph* 53 years, which may be thus gathered. *Ioſeph* died when he was 110 years old, *Gen.* 50. 26. He ſtood before *Pharaoh* when he was 30 years old, *Gen.* 41. 46. After the ſeven years of

of plenty, in the third yeare of famine *Iacob* came into *Egypt*, in the one hundred and thirtieth yeare of *Iacob*, and fourtieth yeare of *Ioseph*, *Gen.* 45. 6. *Ioseph* lived with his father in *Egypt* seventeen years. Therefore when his father dyed, *Ioseph* was 57 years old. Consequently he lived after his fathers death 53 years, *Gen.* 50. 26. So that the totall of this third Intervall, amounts to 360 years. And therefore 1656 and 352 and 360 being added together: This History of *Genesis*, is evidently an History of 2368 yeares continuance.

The scope of *Genesis*, is to set forth, The Generation of the world: The corruption thereof by sin: The Restauration thereof by Christ the seed of the woman, together with the Government of the old world before the flood, and the following world after the flood, especially of the Church of God in particular families in both.

Principall parts *of this Book.* In *Genesis* are described,

I. The

I. The *Originall* 1 Of the world, *chap.* 1, 2. Of Mankinde, and ſo of the Church. *ch.* 2. 3. Of ſinne and puniſhment thereof, *ch.* 3.

II. The *Government.*

1. Of the *Old World* before the Flood, where are 1. The *Propogation* of ſin and puniſhment from *Adam* to poſterity. c. 4. 2. *Preſervation* of the Church in the ſinfull world. c. 5. 3. *Judgements of God* upon the world, Foretold, c. 6. Inflicted, c. 7.

2. Of the *World following* after the Flood; according to the times of divers renowned Patriarchs, *Noah*, *Abraham*, *Iſaac*, *Jacob*.

1. *Noah*, whoſe 1 *Deliverance* from the Flood c. 8. 2. *Benediction*, c. 9. 3. *Family*, 1 as united, c. 10. 2 as diſperſed c. 11. are recorded.

2. *Abraham*, touching whom are laid down 1 *His Calling* from his Country and kindred c. 12. 1 to ver. 10. 2. *His going down*, Into Egypt, ver. 10. to the end, Into Canaan c. 13. 3. *His reſcuing of Lot*, c. 14. 4. *His dealing with God*, who, 1 Promiſes him iſſue c. 15. 2 Performes to him by Hagar. c. 16. 3 Makes a Covenant with Abraham; whereof note,

note, The *forme* c. 17. The *fruit* or effect of it 1 *On Gods part*, viz. Communication of his Counsels to him. ch. 18. and of his Benefits ch. 19, 20, 21. 2 *On Abrahams part* divers sweet fruits, *viz.* 1 The obedience of his faith, c. 22. 2 His Humanity c. 23. 3 His Piety in the matching of his sonne c. 24.

3. *Isaac*, whose 1 Posterity, *c.* 25. 2. Peregrination into the land of *Egypt*, *c.* 26. 3. Benediction of his two sons, *c.* 27. are mentioned.

4. *Iacob*, whose *three Peregrinations* are declared. *viz.* I. *Into Mesopotamia*, wherin note, 1. His journey *c.* 28. 2. His Arrivall and marriage, *c.* 29. 3. His increase in goods, and children *c.* 30. II. *Into Canaan*, where observe, His passage hither, *c.* 31. 4 His abode there, where the things that befell him are recited, *viz.* 1. His meeting of his brother *Esau*, with 1 preparation for it, *c.* 32. 2 manner of it, *c.* 33. His daughter *Dinah's* defilement *c.* 34. 2. *Rachels* death *c.* 35. & 3. *Isaacs* death and buriall by *Iacob* and *Esau*, where is mentioned *Esaus* race

race, *c* 35. 36. Selling of *Ioseph* *c.* 37. Inceſt of *Iudah*, *c.* 38. III. *Into Egypt* : of which Peregrination of *Iacob*, are mentioned, *The* Antecedents, *The Manner, and Conſequents. Antecedents.* viz. 1. *Iosephs* being made knowne to the Egyptians, and to his owne kindred. To the Egyptians in Priſon, *c.* 39. 48. out of Priſon to the King and his people. *c.* 41. To his owne, Not at their firſt coming into *Egypt* to buy corne. *c.* 42. But at their ſecond coming, *c.* 43. 44. 45. where all the circumſtances thereof are noted. 2. *Ioſephs* ſending for his father, *c.* 45. *Manner*, 1. Of *Iacobs* going thither, *c.* 46. 2. Of *Iacobs* being there, Where note, his conference with *Pharaoh c.* 47. His bleſſing of *Ioſeph c.* 48. His Propheticall benedictions to all his ſonnes, *c.* 49. *Conſequents* upon *Iacobs* death *c.* 50.

Exod.

Exodus.

II. EXODUS. *i. e. Going-out*; or *Departure*, so called by the Greek, because it declares *Israels Departure out of* Egypt, after they had been long oppressed there under Tyrannicall servitude. In Heb. ואלה שמות *veelleh schemoth*, i. e. *And these are the names*, Exod. 1.1.

Scope; To set forth Gods governing and ordering of his Church, now reduced and united into one body, out of all the severall families of *Israel*. *This is the Church in the wilderness*, Act. 7.38.

Exodus is an History, from the death of *Ioseph* till the erecting of the Tabernacle, for about 142. years. *viz.* From death of *Ioseph* to the birth of *Moses*, 60 years. *As Iunius computes.* Annot. in Ex. From *Moses* birth to the Departure out of *Egypt*. 80 years, *Exod.* 7. 7. From the departure out of *Egypt*, to the erecting of the Tabernacle two years

Exod.

Exod. 40. 17. *in the ſecond yeare. viz.* the ſecond yeare after their coming out of *Egypt. Iun. Annotat.*

Principal Parts of this Book. *Exodus* contains an *Hiſtoricall* Narration of

I. *Gods Actions* for *Iſraels* deliverance out of *Egypt.* Things done of God, were Before, In, or After *Iſraels* deliverance.

I. *Before their deliverance*, are 1. His *permiſſion* of the Egyptian Tyranny over them, which was the occaſion of the deliverance *c.* 1. 2. His *Preparation* both of *Inſtruments* and *Actions*, for deliverance 1. Of Inſtruments. *viz.* *Moſes* who is Borne *c.* 2. Called *c.* 3. *Aaron c.* 4. 2. Of Actions *viz.* Words *c.* 5. 6. Signes, both Confirming their words *c.* 7. and Puniſhing the Egyptians for not letting *Iſrael* go, with ten plagues, *viz.* 1 Turning water into blood, *c.* 7. 2 Frogs, 3 Lice, 4 And a mixed ſwarme of Flyes, *c.* 8. 5 Peſtilence, 6 Boyles, 7 Haile, *c.* 9. 8 Locuſts, and 9 Darkneſſe, *c.* 10. 10 Death of the firſt-borne, Foretold, *c.* 11. Fulfilled, *c.* 12.

II. *In their deliverance*, where note 1. Their

1. The r *departure*, Egreſſe or going out, Acted *c.* 12. Atteſted for the benefit of Poſterity, with ſignes and obſervations *c.* 13. 2. Their *Progreſſe* or going on. Whereof 1 Their paſſing through the Red ſea, *c.* 14. 2 Their thankſgiving for this wonder of mercy in a gratulatory Song, *c.* 15.

III. *After their deliverance*, when God did 1. Supply them with food and neceſſaries *c.* 16. 2. Defend them from evils *c.* 17. 3. Appoint Judicatories, for all matters of difference, that might fall out among them *c.* 18.

II. *Gods inſtitutions*, in which regard conſider *Gods Preſcriptions, Iſraels performances.*

I. *Gods preſcriptions*, where note, 1. Preparation of the people *c.* 19. 2. The promulgation of his lawes, 1 Moral with their Appendixes, *c.* 20. 2 *Judicial* both in humane and ſacred things *c.* 21, 22, 23. 3 *Ceremoniall.* Touching the Ceremoniall lawes, here are laid down, 1. The Preparation to them *c.* 24. 2. The parts of them, *viz.* 1 The Tabernacle with the Appurtenances and Utenſils

tenſils thereof, *c.* 25. 26, 27. 2 The Prieſts and their Ornaments or Veſtments for Miniſtration, *c.* 28. 3 Sacrifices, *c.* 29. and divers ſacred things, *c.* 30. 3. The cloſe of ceremoniall directions, *c.* 31.

II. *Iſraels performances* of Gods Preſcriptions. Here conſider *Iſraels* obedience.

1. About *Morals*; 1 *Violated* by idolatry, *c.* 32. 2. *Reſtored* and renewed againe By reconciliation with God, *c.* 33. and Renewing of the Tables, *c.* 34.

2. About *Ceremonials*; viz. 1. The Parts of the Tabernacle; The matter chap. 35. The faſhioning of the Tabernacle, *c.* 36. & of the Ark, *c.* 37. The making of ſacred things belonging, To the people, *c.* 38. To the Prieſts, *c.* 39. 2. The totall diſpoſing, ordering, and erecting of the Tabernacle, *c.* 40.

Leviticus

III. LEVITICUS. So denominated by the Greek, from the chiefe Subject or matter of the Book, which principally deſcribes the lawes, ſacrifices and ſervices of the LEVITICAL Prieſthood. It is ſtiled among the Hebrewes ויקרא *Vajikra.* i. e. *And he called.* This being the firſt Hebrew word in the Hebrew *text*, beginning this book.

Scope of this Book. To make known Leviticall Lawes Sacrifices and Ordinances, and by thoſe ſhadows to lead *Iſrael* by the hand to Jeſus Chriſt the true Prieſt and ſacrifice of the Church, *See Levit.* 11. 44. and 20. 26.

This Book relates the memorable words, Acts and Leviticall Ceremoniall Laws made known from God to *Iſrael*, for one Moneths ſpace *viz.* from about the beginning of the ſecond yeare, after *Iſraels* departure out of *Egypt*, the Tabernacle being already reared, till the beginning of the ſecond moneth of the ſame

same yeare, *As Jun. in Annot. compute Exod.* 40. 17. with *Numb.* 1. 1. which was in the yeare, from the worlds Creation, 2514. *As Ainsw. computes.*

Principal Parts. Leviticus describes the sacred Ceremoniall law. 1. *Of things.* 2. *Of Persons.* 3. *Of Actions.*

I. *The Ceremoniall law of things*, c. 1. to 7. 8. either according to the substance of them, as of 1. Burnt-offerings, c. 1. 2. Meat-offerings, c. 2. 3. Peace-offerings, c. 3. 4. Sin-offerings, in case of ignorance, c. 4. or of infirmity, c. 5. *Or*, according to the Rite and Ceremony of them, c. 6. 7.

II. *The Ceremoniall law of persons*, c. 8. to 15. viz. 1. Of the Priests, In their consecration to their office, c. 8. In their discharge of their office, either according to Gods assistance, c. 9. Or mens infirmity, c. 10. 2. Of all the people, touching whom are lawes about their sanctification, both from uncleannesse without them, in matter of their food, c. 11. or In them. By reason of 1 Child-bearing, c. 12. 2 Leprosie, whereof its Rise and State, c. 13. Its cure, c. 14. 3 Issue of seed or blood, c. 15.

III. *The Ceremonial Law touching Actions*, Necessary or Voluntary.

1 *Necessary*, whereof are laid down The Particulars and the Confirmation of them. 1 *the Particulars* of these Necessary

Actions, are 1. *In purification*, Common to the whole Church, *c.* 16. Proper to every godly perſon, *c.* 17. 2. In *Sanctimony* or Holineſſe, Both of the people; 1 To be obſerved, not only in their own bodies, *c.* 18. but alſo among one another mutually, *c.* 19. 2 To be maintained in their judgements, *c.* 20. As alſo in the holineſſe of the Prieſts in their Perſons, *c.* 21. Things, *c.* 22. 3. In exerciſe Eccleſiaſticall, In legall Times *c.* 23. In legall Rites, *c.* 24. Politicall, *c.* 25. 2 *The Confirmation* or obſignation of theſe particular lawes, by Promiſes and Threats, *c.* 26. 2. *Voluntary*, viz. touching vows, *c.* 27.

Numbers

IV. NUMBERS Gr. Ἀριθμοὶ, ſo called becauſe a great part of the Book is ſpent *in Numbring the Tribes and Families of* Iſrael, and of their journeys from Egypt *to* Canaan. In *Hebr.* its called בְּמִדְבַּר *Bammidbar i.e. In the Deſert*. Becauſe this is the firſt word of this Book in the Hebrew text.

Numbers containes an Hiſtory from the beginning of the ſecond moneth of the ſecond yeare, after *Iſraels* coming

out

out of *Egypt*, to the beginning of the eleventh moneth of the fourtieth yeare. *viz.* 38. years and upwards, as *Iun.* and *Ainſw.* obſerve. And this may remarkably be evinced, by comparing *Numb.* 1.1. and 36.13. diligently with *Deut.* 1. 3. which, as above, demonſtrate both the beginning and ending of this Hiſtory of *Numbers*.

Scope. Lively to ſet forth the rich bleſſing of God upon *Iſrael*, in their wonderfull increaſe; his vigilant providence over them in all their wildernes journeyes and difficulties; and yet his ſeverity againſt their corruption, for which many of them periſhed in the wilderneſſe, after they had been delivered out of *Egypt*, ſo that they could not enter into his reſt becauſe of their unbeliefe, *Heb.* 3. 19. *Iude ver.* 5.

Principall Parts.

This Book of Numbers containes an Hiſtoricall narration of *Iſraels* 1 Preparation for their Journey, 2 Iourney it ſelfe, and 3 of their Station.

I. *Iſraels Preparation* for their Journey, wherein three things.

{ I. *The Numbring of them*, which was 1. Civil, both of all the heads of the peo-

ple according to the families, *c.* 1. and of the order of the Tribes in their Tents, *c.* 2. 2. Sacred, where is reckoned up, both the number of Levites and other officers about the Tabernacle *c.* 3. as also their order and ministry *c.* 4.

II. *Lawes*, 1. Common about Sanctimony, whether necessary *c.* 5. or voluntary *c.* 6. 2. Particular for the Princes offering of every Tribe, at the dedication of the Tabernacle and Altar. *c.* 7. For the Levites service, *c.* 8.

III. *The manner* 1. Of their sanctification and order, *c.* 9. And of their Journeying, *c.* 10.

II. *Israels* journeys, which are distinguished by the history of their eight notable Murmurings in their way, *viz.* 1. Irksomenesse of their Journey. 2. Loathing of *Mannah*, *c.* 11. 3. *Aarons* and *Miriams* emulation against *Moses*, *c.* 12. 4. Their unbelief at *Kadesh*, where are recorded, Their murmuring *c.* 13. *The* judgement of God for it *c.* 14. Their reconcilement to God afterwards, *c.* 15. 5. The envy of the Levites and others against the Priests, *c.* 16. 6. The indignation of the people for the precedent judgement, where are set down both their Murmuring, *c.* 16. 41, 42, 43. and their Reconcilement, *c.* 16. *vers.* 44. to the end, and *c.* 17, 18, 19. 7. Murmuring for want of water

water, *c.* 20. 8. Murmuring becauſe of the way, and the light bread, and ſo were plagued with fiery ſerpents, *c.* 21.

III. *Iſraels Station*, State or condition when they were now nigh to the poſſeſſion of their inheritance, *c.* 21. *to the end of the Book.* Here is ſet down a double State or Condition. 1. Of the people themſelves. 2. Of their inheritance.

1. Of the people themſelves, either as 1. overcoming their enemies, and poſſeſſing the land, *c.* 21. 2. Tempted by Magicall Arts and inchantments, *c.* 22, 23, 24. 3. Inſnared with, and plagued for idolatry and fornication *c.* 25. 4. Reconciled to God and numbred for the entring upon the inheritance, *c.* 26. 5. Furniſhed with a new Governour *Ioſhuah*, that was to ſucceed *Moſes*, *c.* 27. 6. Inſtructed in ſacred things, Neceſſary, *c.* 28, 29. Voluntary, *c.* 30.

2. Of the inheritance, which is conſidered, either 1. In part, As poſſeſſed, *c.* 31. As aſſigned to *Gad*, *Reuben*, and halfe the Tribe of *Manaſſeh*, *c.* 32. (Here by way of digreſſion is a ſummary recapitulation of the ſeverall ſtations of *Iſrael* in their march through the wilderneſſe, *c.* 33.) 2. In whole, And that either, As it is circumſcribed with Bounds or Borders, whereof the manner of dividing the land, *c.* 34. Or as it is circumſcribed with lawes, Both of refuge for the man-ſlayer, that ſlew any unawares, *c.* 35.

Deuteron:

V. DEUTERONOMIE *i. e. The ſecond law*, or *Law repeated*, Thus denominated by the *Greek*, becauſe this book containeth a *Repetition of Gods law given by* Moſes *to* Iſrael, as in Hebrew it is ſometimes from the ſame ground called משנה *miſchneh* i. e. *Repetition* of the law. From the firſt words in the Book its cal'd אלה הדברים *Elleh Haddebarim*, i. e. *Theſe are the words*, or only דברים *Debarim*, i. e. *The words*.

Penman of this Book, as of all the foure former Books was *Moſes*, who alſo wrote the Hiſtory of his own death aforehand in the laſt chapter by a Prophetick ſpirit; or *Ioſhua* wrote it for him. *Alſted. Præcog. Theol. l.* 2. *c.* 118.

This Book containes the *Hiſtory* of but a few dayes, *viz.* from the beginning of the eleventh moneth, to about the ſeventh day of the twelfth moneth of the fourtieth yeare, after *Iſraels* departure

parture out of *Egypt*, for *Moſes* began to ſpeak theſe words, in the firſt day of the eleventh moneth of the ſaid fourtieth yeare, *Deut.* 1. 3. which was a little before his death; he died when he was one hundred and twenty years old *Deut.* 34. 7. after which *Iſrael* mourned for *Moſes* in the land of *Moab* thirty dayes, *Deut.* 34. 8. this determines the time of the *Hiſtory*? *As Iun. well obſerves.*

Thus Alſted in Præcog. *Theol. l.* 2. *c.* 118. *computes the time of this Hiſtory.* viz.

1. The firſt Part of this Book containes the Hiſtory of the firſt day of the eleventh moneth of the fourtieth yeare, after their coming out of *Egypt*, *c.* 1, 2, 3. 4. 2. The ſecond part contains the Hiſtory of the ſecond day, *c.* 5. to 11. 3. The third part containes the Hiſtory, (as is probable) of foure dayes at moſt *c.* 11. to 26. 4. The fourth part containes the Hiſtory of one day, *c.* 27. 28. 5. The fifth containes the *Hiſtory* alſo of one day, *c.* 29, 30. 6. The ſixth containes the Hiſtory of one day, *c.* 31. &c. 7. The 7th part contains the Hiſtory of their mourning for *Moſes* thirty daies *c.* 34.

Proofe

Proofe hereof may be drawn from the Hiſtory of *Ieſhua*, by computing backwards from the day of the Paſſeover. For in the land of *Canaan* the firſt Paſſeover was celebrated, in the one and fourtieth year after *Iſraels* coming out of *Egypt*, on the fourteenth day of the moneth *Niſan* Joſh. 5. 10. Before which they were circumciſed, which probably took up foure dayes, *Joſh.* 5. One day they were paſſing thorough *Jordan*, two dayes in preparation for it. Adde to theſe the time of ſearching out the land, and laſtly the thirty dayes mourning. And thus going backwards, we ſhall find that *Deuteronomie* containes an Hiſtory of but a very few dayes.

Scope. That the law formerly given of God may by this *New Repetition* of it be more declared, confirmed and applied to the preſent condition of *Iſrael*; and they thereby fitted and better prepared for the promiſed *Canaan*, upon which they were entring.

Principall Parts, are; The Preface; Narration; and Concluſion of the Book.

I. *Preface or Prologue*, c. 1. to 5. contayning,

1. A Narration. 1. Of Gods calling of Israel from Horeb to the promised Land. c. 1. 2. Of the execution of this call, Both by divine conduct against their enemies. c. 2. And by appointment to enter the Land. c. 3.
2. An exhortation to obed. c. 4.

H. *Narrative* containing the main bulk and substance of the book, c. 5. to 32. *viz.* The Law and Confirmation thereof.

I. The Law, shewing the way of well living.
1. Universall. c. 5.
2. Particular; where, Of the Decalogues Principle, and things Principled.
1. *The Principle* of the Decalogue is Gods love, whereof you have,
1. The Proposition. Wherein note. 1. The manner and object of it, c. 6. 2. The opposites, Idolatry, c. 7. Ingratitude, c. 8. Pride, c. 9.
2. The Conclusion. c. 10.
2. *The things Principled*, touching,
1. The place of divine worship c. 11. 12. 2. The manner, c. 13. 14. 3. The time, c. 15. 16. 4. The persons which are to performe worship to him. Who are informed according to the three

three parts of the ſoule, and this either joyntly or ſeverally. Jointly. 1. According to the Rationall part; Where, Of perſons Eccleſiaſticall and Politicall together, c. 17. Of perſons Eccleſiaſticall apart, c. 18. Of perſons Politicall apart, c. 19. 2. According to the Iraſcible part, in caſe of war c. 20. 3. According to the Concupiſcible part, c. 21, 22. Severally, where are both Lawes, c. 23, 24, 25. And the cloſe of them, c. 26.

II. The confirmation of the Law by certain Arguments. *viz.* 1. Signes c. 27. 2. Promiſes and threats. c. 28. 3. By ſolemn renewing of the Covenant: partly, 1 By word, Comminatory, c. 29. Promiſſory, c. 30. 2 By writing and inſtruments, c. 31.

III. *Concluſion* of the whole book c. 32, 33, 34. Which is either,

I. *Propheticall* and Hortatory, wherein is a double Prophecy. 1. Common, touching the Church of the Jewes till the time of the Meſſiah, c. 32. 2. Speciall, containing the bleſſing of the 12 Tribes c. 33.

2. *Hiſtoricall*, concerning the death of Moſes, c. 34.

IJ. THE PROPHETS.

THe PROPHETS wrote all the Bookes of the *Old Teſtament*, beſides the *Pentateuch* of *Moſes*. Theſe *Prophets* inſpired infallibly by the Holy Spirit of Prophecy, wrote Books of three ſeverall ſorts, *viz.* 1 Hiſtoricall, 2 Dogmaticall or Doctrinall, and 3 Propheticall. The Hebrews thus diſtinguiſh the Books of the Old Teſtament. 1. תורה *Thorah* i. e. The Law, *viz.* the five books of *Moſes*. 2. נביאים *Nebiim* i. e. *The Prophets*. The Prophets they diſtinguiſh into two ſorts, *viz.* נביאים ראשונים *Nebiim Riſhonim* i. e. *The former Prophets*; perhaps ſo called becauſe they treat of the firſt Prophets, Theſe are foure, *viz. Joſhua, Judges, Samuel and Kings*. And 2 נביאים אחרונים *Nebiim Acharonim* i. e. *the later Prophets*; which they reckon up in foure Books alſo. *viz. Iſaiah, Ieremiah, Ezekiel, and the twelve minor Prophets* which were anciently, joyned all in one volume, leſt they through their ſmalneſſe ſhould

be

be loſt; That phraſe ſeemes to favour this, *It is written in the Book of the Prophets*, Act. 7. 42. the Prophet *Amos* being cited, which is one of the *Minor, or leſſer Prophets*. 3. כתובים *i.e. The writings*; by way of emphaſis. *See the Reaſon hereof in* Rivet. *Iſag. ad ſacr. ſcrip. c.* 29. *Sect.* 16. The Greek calls theſe Books, Ἁγιόγραφα; *Hagiographa* i. e. *The holy writings*, upon ſome ſuch ground. Of this ſort are eleven in this order in Hebrew; *Ruth*; *Pſalmes*; *Iob*; *Proverbs*; *Eccleſiaſtes*; *Song of Songs*; *Lamentations*; *Daniel*; *Eſther*; *Ezra*; *Chronicles*; under *Ezra* comprehending *Nehemiah*, which ſometimes is called the *ſecond of Ezra*, and the two Books of the *Chronicles* being reckoned as but one Book.

But the former Diſtribution of the PROPHETS bookes into 1 *Hiſtoricall*, 2 *Doctrinall*, and 3 *Propheticall*, (being both more conſonant to the matter of theſe books, and to the method of our *Bibles*) ſhall here be followed.

I. *HISTORICAL BOOKS.*

THE HISTORICALL BOOKS of the Prophets Relate the hiſtory of the

the Jewes, and of the Church of God among them, from the death of *Moses*, which was, when he was one hundred and twenty years old, *Deut.* 34. 7. *Ioseph Ant. l.* 4. *c.* 3. In 2493 year of the world; *Helvic.* untill the Period of the Persian Monarchy, possessed by *Alexander* the Macedonian, called *Alexander* the great, who conquered the Persians, and got Dominion of *Asia*, about *Ann.* 3614 after the worlds Creation, *Helvic. in Chronolog.* So that these Books contain an History of about 1121 years continuance.

Of this History of the Jews, and of the Church of God, there are two Principall Parts or Periods; *viz.* 1. Of the Israelites *Entrance* into the promised land. 2. Of their *Government and Condition*, after that entrance.

Joshuah.

I. *Israels entrance* into the promised land, is described in the Book of

JO-

JOSHUAH. So called from the chiefe ſubject handled therein, *viz.* The Acts of *Joſhuah*, the ſucceſſour of *Moſes*, the Governour and chiefe Captaine of Iſrael, under whoſe conduct they conquered the Land; Divided it by Line and Lot among the Tribes; and poſſeſſed it, according to all Gods faithfull promiſes in that behalfe unto their Fathers, Joſh. 21.43,44,45. & 23.14,15.

Penman of this Booke ſome conceive to be *Joſhuah*, becauſe it beares his name. But that Reaſon is not cogent; 1 partly becauſe the Bookes of *Judges*, *Ruth*, and *Kings*, bear their name, yet not Penned by them: 2 partly becauſe the denomination of this Book is rather from the *Subject matter*, then the *Author*. Other thinke *Eleazer* the High-Prieſt (whoſe death is recorded *Joſh.* 24.33. Gathered together the chief materials of which this Booke is compiled. It being the Prieſts duty, to leave upon Record all memorable Eccleſiaſti-

call

cal affairs for the benefit of after ages, and propagation of Religion. This more probable: but not certain. *Alsted. Præcog. Theol. l. 2. c. 119. Johan. Calvin. Argument. in Lib. Josuæ.*

This book containes an History of almost eighteene yeeres. *viz.* From the death of Moses to the death of Joshuah. *Jun. Arg. in lib. Jehosh. Gerh. loc. prim. de Scriptura. in exegesi. Sect. 125.*

Scope. Of this booke to demonstrate Gods exact faithfulnesse in performing all his Promises made to the Fathers; that all his people may be encouraged to trust to him the better for ever. *Josh. 21.45. & 23. 14, 15.*

Principall parts.

In this Book is an History of Ioshuah's *Life* and *Death*.

I. *Of Joshua's Life.* Wherein consider;
  1. His vocation. God cals him to be Governour of Israel in Moses stead; c. 1.
  2. His Administration, both in time of warre, and Peace.
    1. *In time of warre,* Whereof is

1. *A Narration.* 1. Of sending the Spies to search the Land, c. 2. 2. Of the passing thorow Jordan, where The Antecedent passages and manner of it, c. 3. The Consequents upon it. c. 4. 5. 3. Of the Seiges and Victories; His first Victory over Jericho, c. 6. The impediment of his proceedings, the Accursed thing, c. 7. His manifold and happy successe after removal of the Accursed thing, he conquered all the Country c. 8, 9, 10, 11.
2. *A Repetition* of his warlike exploits, &c. c. 12.

2. *In time of Peace.* Wherein are,
1. The distribution of the land of Canaan, under which are described, 1 The borders of the Land, c. 13. 2 The manner of the distribution, by Lot. c. 14. 3 The parties among whom the Land was divided, *viz.* The Israelites c. 15. to 20. 4 The manslayers, &c. c. 20 5 The Levites c. 21.
2. The dismission and remanding of the *Reubenites, Gadites* & halfe

half tribe of *Manasseh* to their Lot on the other side *Jordan*, c. 22
3. The exhortation and charge of Joshuah to the people before his death, c. 23.

II. *Of Joshuah's death*, and the things immediately Antecedent, and Consequent thereto, c. 24.

II. *Israels condition and Government after their entrance into the Promised Land.* Which is *Historically* described, what it was. 1. Before their carrying away into *Babylon*. 2. During the Captivity. 3. After the Captivity.

I. *Before their carrying away into* Babylon, and that either under the *Judges*, or the *Kings*.

I. *Vnder the Iudges*.
And here we have two Histories, *viz.* One Common and *Generall*: Another *Particular*.

Judges

I. THe *Common or Generall History*, is the Book of IUDGES;

ES, so called, not from the *Authors* of it, but from the *subject matter* of it, in Hebr. שופטים Shophtim, i. e. *Iudges*.

Penman of this Book the Hebrewes thinke to be *Samuel*. *Alsted. Præcog. Theol. l. 2. c. 119.* Others thinke that every *Iudge* recorded the things acted in his owne dayes respectively: and that *Samuel*, or *Ezra*, or *Ieremiah*, or *King Hezekiah*, (whose men copied out some of *Solomons* Proverbs, *Prov. 25. 1.*) collected and digested them into one volume. *Hugo Cardinal. in Prolog. in hunc. lib.*

This book containes an History of *Israels* Politie, and the state thereof from the death of *Iosuah*, till the Priesthood of *Eli*. How during that time *Israel* oftimes Apostatized from God, for which God delivered them into their enemies hands; but upon their conversion to him, he saved them by Iudges raised up from among their Tribes, out of their enemies hands.

hands. It is an History of about 299 years, which may be thus computed.

From *Ioshuah's* death, to *Othniel's* 40 y. *Iudg.* 3. 11.
From *Othniel's* death to *Ehud's* and *Shamgar's* 80 y. 3. 30.
Thence to *Deborah's* death 40 y. 5 31.
Thence to *Gideons* death 40 y.—8 28
Thence to *Abimilech's* death 3 y. 9 22.
Thence to *Tholah's* death 23 y.—10 2
Thence to *Iair's* death 22 y.—10 3
Thence to *Iephte's* death 6 y.—12 7
Thence to *Ibzan's* death 7 y.—12 9
Thence to *Elon's* death 10 y.—12 11
Thence to *Abdon's* death 8 y.—12 14
Thence to *Samson's* death 20 y.—16 31

Scope of this book, to shew what happy Halcyonian dayes Gods Church enjoyes under pious magistrates. How severe God is against the sins, especially the idolatry of his own people: and yet how he remembers mercy in midst of severest judgements.

Principall parts. This book being a Glasse discovering *Israels*

calamity, and the cause thereof their sin. Describes their *sin*;

I. *As General*, Universal and Common to all the tribes, *viz.* by the
  1. Kinds or sorts of their sinnes.
    1. Negligence in driving the Canaanites out of the land. c. 1.
    2. Perfidiousnesse, in Apostatizing from God to Idols. c. 2.
  2. Effects or fruits of their sinnes. *viz.* Five severall oppressions by their enemies, *i. e.*
    1. *Syrians*, c. 3.
    2. *Canaanites* c. 4. and 5.
    3. *Midianites*, where of *Gideon's* 1. Call. *c.* 6. 2. Acts Polemical *c.* 7. and Political. *c.* 8. 3 Successour, *Abimilech c.* 9.
    4. *Ammonites*. Here 1. The cause and effect of the oppression, *Israels* Apostacy and Repentance *c.* 10. 2. The Remedy. *viz.* warre undertaken against *Ammonites* c. 11. *Ephraimites*. c. 12.
    5. *Philistines*. *Sampson* being a-venger: *Samsons* Birth *c.* 13. Prosperity *c.* 14. adversity *c.* 15. and death *c.* 16. are at large delineated.

II. *As speciall* viz. 1. Idolatry, Of one

one family *c.* 17. Of the Tribe of *Dan* *c.* 18. 2. Luſt of uncleanneſſe, Perpetrated, *c.* 19. Puniſhed *c.* 20, 21.

Ruth

II THe *particular Hiſtory under the Judges*, is the Book of RUTH, ſo ſtiled from RUTH the *Moabiteſſe*, a Gentile (*Moab* being one of the inceſtuous ſons of *Lot Gen.* 18.) concerning whom this Book treats, eſpecially of her marriage with *Boaz*, whoſe Pedigree, by a Prophetick ſpirit, is brought down to *K. David*, Ruth 4. 18. to the end, *Ruth* bearing to *Boaz*, *Obed*; the Grandfather of *David*, of whom according to the fleſh *Chriſt* came, *Matth.* 1. 5, 6. The *Chald. Paraphraſt* thinks that *Ruth* was the daughter of *Eglon* King of *Moab*, but that is not proved by any Scripture, nor is it likely that a Kings daughter would marry a Stranger, and

leave her native Countrey to seek bread in another land, saith *Gerh. Augustine* refers the time of this History, to the Beginning of the Kings. *Aug. l. 2. de Doctrin. Christian.* c. 8. *Ioseph. l. 5. Antiq.* and *Hugo Cardinalis* referre it to the time of *Eli*, the Priest. D. *Kimchi in c. 1. Ruth.* and other of the *Rabbines* (as some note) conceive; That, *Boaz* who married *Ruth*, was that Judge which is called *Ibzan* Judg. 12. 8. who immediately succeeded *Iephte*. *Iunius* and *Tremellius* comparing this History of *Ruth* with *Matth.* 1. 5. are of opinion, that this History fell out in the dayes of *Deborah*. *Annot. in Ruth* 1. 1.

But its certaine it fell out in the time of the *Iudges*, Ruth 1. 1. though the particular time perhaps cannot so punctually be demonstrated.

Penman of this History is not certainly knowne. Hebrews thinke *Samuel* penned it. *Alsted. in Præcog. Theol. l. 2. c. 119.*

Many

Many Writers annex this Book of *Ruth* as an Appendix to the Book of *Iudges*, as they do the *Lamentations*, to the Prophecy of *Ieremiah*. *Andr. Rivet. Isag. ad sacr. Script. c. 29. p. 501.*

Scope *of this Book.* To delineate part of the Genealogy of *Christ*, Ruth 4. 18. &c. compared with *Mat.* 1. 5. 6. And to shew that salvation by *Iesus Christ* belongs to sinners of the Gentiles, as well as to the Iewes: Christ deriving his line not only from Iewes, but also from Gentiles and sinners, for the raising up of their Hope and Consolation in him.

Principall parts. In this History are described.

1. *Ruths Distresse* in her widowhood *c.* 1.
2. *Ruths Deliverance* from this distresse, which is
   1. *Inchoate.* 1. By her gleaning in *Boaz* his field with his approbation, *c.* 2. 2. By her lodging at *Boaz* his feet in the threshing floor at her mothers appointment, he being a neer Kinsman *c.* 3.

2. Con-

2. *Consummate*, By *Boaz* his marrying of her *c.* 4.

II. *Under the Kings.*

And here we have three *Histories* compiled in six books *viz.* the two Books of *Samuel*, the two Books of *Kings*, and the two Books of *Chronicles*, which Histories set forth the State of the Kingdome of *Israel* three wayes. *viz.* 1. As the *Kingdome* was *United* of which the two Books of *Samuel*. 2. As The *Kingdome* was *Divided*, of which the two Books of *Kings*. 3. As the *Kingdom* was both *United and Divided*, of which the two Books of *Chronicles*. As *Trelcatius in Oeconomiâ Biblicorum*, well observes,: And as the matter of these Histories doth clearly evince.

I. The UNITED State of the *Kingdome of Israel*, is described what it was, both under the *Kings*. 1. By *Election*. and 2. By *Succession*. And how it increased and flourished whilest so united.

I. SAMUEL

I Samuel

UNder Kings by ELECTION, The kingdomes Condition is recorded in the I. Book OF SAMUEL. So called, either from the matter or subject herein handled. *viz.* The History of SAMUEL, which takes up a great part of the Book. *Alsted. in Præcog. Theol. l. 2. c. 120.* Or also from the instrumentall efficient cause, or Penman of this of this Book, *Samuel* being supposed to have penned this Book, till *c.* 25. *David* the rest. *Gloss. ordinar. Iunius and Trem.* are of opinion, that *Samuel* had a great share in penning of these two Books that bare his name; and that *Nathan* the Prophet, and *Gad* the *Seer* penned part thereof, from that intimation, 1 *Chron.* 29. 29. which words of *Samuel, Nathan,*

than and *Gad* seem to be the *two Books of Samuel*, penned by them three. *Iun. in Annot. in* 1 *Chron.* 29.29. By the Greek and Latin, it is also called the 1. *Book of Kings*, because the later part of it containes the History of *Saul*, the first King of *Israel*.

This history treats of the last Judges, viz. *Eli*, and *Samuel*, and of the first King, viz. *Saul*. Declaring when and upon what occasion the Lord changed the government by *Judges* into a *Regall government*, viz. In days of *Samuel*, and upon occasion of the extreame wickednesse of both *Elye's* and *Samuels* Sons, c. 1. to 9. As also how *Saul* carryed himselfe both in life and death: and how God prepared *David* for the Throne, Saul being rejected. It is an history of about 80 yeeres continuance. *viz.* Under *Ely* 40 yeeres, 1 Sam. 4. 18. And under *Samuel* and *Saul* 40 yeeres, Act. 13. 21.

Scope.

Scope. To discover mans mutability, but Gods immutability in all the Revolutions and alterations of Families, and Common-wealths: *viz.* In their Constitution, Administration, and Alteration.

Principall parts.

This booke treats of the affaires of Israel under a double kind of civill Government,

I. *Aristocraticall* under *Samuel* the Prophet and Judge. Whose,
  1. *Birth* is recorded, c. 1.
  2. *Calling*. Where, of Eli his Predecessour, and of his Sonnes; whose I. Grievous sinne is recorded, c. 2. II. Severe punishment is, 1, Foretold by Samuel. c. 3. 2. Inflicted by God. where, of the warre, Acted c. 4. Finished, where we have a description. 1. Of the Philistines punishment, c. 5. And of their restoring the captivated Ark, c. 6. 2. Of Israels Repentance, c. 7.

II. *Monarchicall*, under a King.

1. To

1. To be elected, what a one he was like to be, c. 8.
2. Actually elected, what a one he proved; evidenced, in *Saul*, *David*:
   1. *Saul*, described. 1. As elected, where are laid down his calling, c. 9. Unction, c. 10. Warlike successe, c. 11. 2. As rejected. The causes of which rejection are recited, *viz.* 1. The peoples sin, c. 12. 2. Sauls unbeliefe, c. 13. Rashnesse in judging, c. 14. And disobedience, c. 15.
   2. *David*. Touching whom are declared, His
      1. *Election*. Where note 1. His call, c. 16. 2. His Preparatory 1 conquest of *Goliath* c. 17. 2 Advancement into Sauls family, c. 18.
      2. *Ejection*. *David* being exiled. 1. In his own Country, c. 19, 20. 2. Out of his Country, c. 21. to 30.
      3. *Advancement*. 1. By his Victory; c. 30. 2. By Saul's Death, c. 31.

II Samuel

II UNder Kings by SUCCESSION. In this reſpect the Kingdome's ſtate is declared in the II. of SAMUEL. So called for Reaſons formerly mentioned. Its alſo by the *Greek* and *Latin* ſtiled *The ſecond Book of Kings*, becauſe therein the Hiſtory of *David* the *ſecond King* of Iſrael is continued.

This is an Hiſtory of about 40 yeeres continuance, 2*Sam.* 5. 5. An Hiſtory of Davids Kingdome. may well be called *The Annals of David.*

Penman; ſome thinke to be the High-Prieſt; or ſome Diſciple of *Samuel*, who yet for honours ſake gave the Booke his Maſters name. *Alſted. Præcog. Theol. l.* 2. *c.* 120. But rather it is probable that the latter part of the

the I. *of Samuel*; and this whole Booke of the II. *of Samuel*, were Penned by *Nathan* the Prophet, and *Gad* the Seer. 1 Chron. 29. 29.

Scope. To declare Gods Faithfulneſſe in delivering of his own from diſtreſſes. That divers great infirmities are incident to Gods uprighteſt ſervants. And That (like checker-worke) their proſperity is intermingled with croſſes and calamities.

Principal Parts. In this Booke; (which is a deſcription of Davids Kingdome) we have a Narration of Davids [1] *Life* and [2] *Death*.

I. *Davids Life* is repreſented as it was 1 *Glorious*; and as it was 2 *Ignominious*.

1. As it was *Glorious* in his Royall inauguration. Where conſider things,

1. *Antecedent* viz. 1. His mourning for *Sauls* death, c. 1. 2. His returne into Judea, c. 2. 3. His warr with the Houſe of Saul, c. 3. 4.

2. *Con-*

2. *Concomitant.* He is confirmed King by all Iſrael, c. 5.
3. *Conſequent*, viz. 1. *Eccleſiaſtical*, as His fetching up the Ark to Sion c. 6. His purpoſe of building God an Houſe, c. 7. 2. *Polemicall* or warlike, c. 8. 3. *Politicall*, or civil, c. 9, 10.

2. As it was *Ignominious*; and that
1. By his ſins, Adultery and Murder, committed c. 11. corrected c. 12.
2. By his ſorrowes.
1. Private, 1. In *Amnon*, by his Inceſt, c. 13. 2. In *Abſolom*, where are declared, his Reſtitution, c. 14. His Sedition begun c. 15. Continued c. 16. Concluded, c. 17, 18, 19.
2. Publique. 1. Sedition of the people, c. 20. 2. Famine three yeeres, c. 21.

II. *Davids death.* Occurrents Antecedent thereunto. 1. His gratulatory and laudatory Pſalme, c. 22. 2. His ſweet Swanlike Song, and Teſtament, c. 23. 3. The Peſtilence upon his numbring the people, c. 24.

II. The DIVIDED ſtate of the Kingdome of Iſrael, and how upon that diviſion it decreaſed and came to ruine, is laid down in the *two Books of Kings*.

This diviſion and decay of the Kingdome is laid downe two wayes. 1. According to the cauſes and *Beginnings* thereof. 2. According to the *Progreſſe* thereof.

I Kings

I. *According to the cauſes, and firſt beginnings of this Diviſion and decay* thereupon enſuing. Theſe are ſet forth in the I. of KINGS. This book is ſtiled in א מלכים 1. *Melacim.* i. e. 1. *Of Kings.* By the Greek and Latine the III. *of Kings.* The hiſtory of the *Kings* both of *Judah* and *Iſrael*, being the ſubject matter of the book.

In

In this book the causes and first beginnings of the Kingdomes division and decay are laid downe, partly by way of *Opposition* of the flourishing state of *Davids* kingdome united under *Solomon*, c. 1. to c. 11. Partly by way of *Exposition* of the occasions (viz. *Solomons* sinnes, Gods justice, *Solomons* death, c. 11.) and of the first beginnings of the division and decay of the kingdome under *Rehoboam*, to whom onely two Tribes were left subject, *Judah* and *Benjamin*, 1 King. 11. 21. And under *Jeroboam* to whom the other tenne Tribes revolted: and afterwards under their successours severally. So that in this book are the Acts of five Kings of Iudah after *Solomon*, viz. *Rehoboam*, *Abijam*, *Asa*, *Jehoshaphat*, *Jehoram*: and of eight Kings of Israel, viz. *Jeroboam*, *Nadab*, *Baasha*, *Elah*, *Zimri*, *Omri and Tibni*, *Ahab*, *Ahaziah*.

This is an history of 118. yeeres *viz.* Under *Solomon* 40 yeeres, 1 King. 11. 42. Under the reſt of Kings of *Judah*, 78. yeeres, for *Rehoboam* Reigned 17 yeeres. 1 King. 17. 21. — *Abijam* 3 yeeres. 1 King. 15. 2. —— *Aſa*, 41. yeeres. 1 King. 15. 10. —— *Jehoſhaphat*, 17. yeers. 1 King. 22. 51. —— In all 118 yeeres.

Penman of this book, and alſo of the *ſecond booke of Kings* is conceived not to be any one man, but divers. Though the Hebrewes would have them to be written by *Jeremiah*. Others think that the Churches hiſtory, which was written by divers, was digeſted and collected into volumes, either by *Ezra*; *Gerh. loc. Com.* 1 *de Scriptura. in Exegeſi.* §. 129. Or by the chiefe Prieſts and Prophets as the Churches Pub. Actuaries. *Alſted Præcog. Theol. l.* 2. *c.* 120. However, it ſeemes evident, that the beginning of 1. *of Kings*

Kings, touching *Solomons* Reign, was written by *Nathan*, *Ahijah* and *Iddo*, 2 Chron. 9.29. See *Jun. in loc.* And other parts by *Jehu* son of *Canani*, 2 Chron. 20.3. See *Jun. Annot. ibid.* And by the Prophet *Isaiah*, (as *Junius* thinks.) partly in his Prophecy, partly in the Book of Kings, 2 *Chron.* 26. 22.

Scope. To shew how the Piety of Kings, preserves their kingdomes in unity, and flourishing Prosperity: But the sins and wickednesse of Kings, especially their idolatry, whereby they divide themselves from God, brings Divisions into their Kingdomes, and consequently ruine upon themselves, their families and Dominions.

Principall parts, might be pointed out, according to the periods of every severall Kings reigne, but rather thus. This book containes the *increase* and *decrease* of the kingdome of *Israel*.

1. *Increase*

I. *Increaſe* of the Kingdome under *Solomon*; whoſe Life and Death are recorded.
  1. *Solomons* Life. Therein conſider his
    1. Election, *c.* 1,2.
    2. Adminiſtration or Government of the Kingdom, where note 1. His great Prudence, *c.* 3,4. 2. His Magnificence in Building, The Temple, *c.* 5, 6,8. His own houſe, In *Lebanon*, *c.* 7. The Kings houſe more publique, *c.* 9. 3. His condition, Proſperous, *c.* 10. Adverſe, *c.* 11.
  2. *Solomons death*, *c.* 11.

II. Decreaſe of the Kingdom once Divided; and this under
  1. The Kings of *Judah* 1. *Rehoboam*, *c.* 12,14. 2. *Abijah*, *c.* 15.3. *Aſa*, *c.* 15. 4. *Jehoſhaphat*. *c*,22. 5 *Iehoram*, *c.* 22. *ver.* 50.
  2. The Kings of *Iſrael* contemporary to the Kings of *Iudah*, viz. 1. *Ieroboam* *c.* 12,13,14. 2 *Nadab*, *c.* 15. 3. *Baaſha*, *c.* 16.4. *Elah*, 5. *Zimri* 6. *Omri*, *c.* 16.7. *Ahab*. 1 whoſe ſtock is recorded, *c.* 16. *from ver.* 28. 2 Whoſe proſperous ſtate is declared, In reſpect of *Elijahs* Preſence,

Here

Here are considered, *Elijah's* Ambassadge to the King, *c.* 17, 18. *Elijah's* exile, *c.* 19. In respect of *Ahabs* double victory, *c.* 20. 3 Whose Acts and manners are described, *c.* 21. 4 Whose Death is delineated, *c.* 22. 8. *Ahaziah*, *c.* 22. *ver.* 51. &c.

II Kings

2. *According to the Progresse and Growth of the Kingdom's division*, and the miserable calamities, growing and increasing thereupon. This is related in the 11. of KINGS called in Hebr. ב מלכים 11. *Melacim*, *i. e. The second of Kings*. By the Greek and Latin, *The* IV. *of Kings*. The History of the *Kings* being still continued in this Book.

This Book is an History of about 320. years, under 12. Kings of *Israel*, and 16. Kings of *Iudah*.

Under 12. *Kings of Iſrael*, 162 *years.*

Ahazia 1 yeare. 1 Kings 22. 52.
Joram 11 yeare. 2 Kings 3. 1. & 8. 25.
Jehu 28 yeare. 2 Kings 10. 36.
Jehoahaz 17 yeare. *viz.* 15 alone, and two with his ſon, 2 Kings 13. 1. 10.
Joaſh 16 yeare. 2 Kings 13. 10.
Jeroboam 41 yeare. 2 Kings 14. 23.
Zechariah 6 moneths 2 Kings 15. 8.
Shallum 1 moneth 2 Kings 15. 13.
Menachem 10 yeare. 2 Kings 15. 17.
Pekachijah 2 year. 2 Kings 15. 23.
Pekah 20 year. 2 Kings 15. 27.
Hoſheah who reigned 18 y. *viz.* 9 y. free. 2 Kings 17. 1. and 9. y. a tributary to the King of Aſſyria, by whom at laſt he was carried captive, *ver.* 6.

Under 16 *Kings of Judah*, 320 *year.*

Jehoram 12 y. *viz.* 8. alone, and 4. with his father *Jehoſhaphat* 2 Kings 8. 17.
Ahazia 1. y. 2 King. 8. 26.
Athalia 6 year, 2 Kings 11. 3.
Joaſh 40. y. 2 King. 12. 1. | 39. *Iunius.*
Amaziah 29 yeare 12 of which in exile, —2 Kings 14. 2.
Azariah or *Vzziah* 52. yeare. 2 *Kings* —15, 5.
Iotham 16. yeare. 2 *King* 15. 33. —15. yeare *Iun.*
Ahaz 16. yeare, 2 *Kings* 16. 2. —14. year *Iun.*

Hezekiah

Hezekiah 29. year, 2 *King.* 18. 2.
Manasses 55. yeare, 2 *King.* 21. 2.
Ammon 2 yeare, 2 *Kings* 21. 19.
Iosiah 31. yeare. 2 *King.* 22. 1.
Ioahaz 3. moneths. 2 *Kings* 23. 36.
Iehoiakim 11 yeare, 2 *Kings* 23. 36.
Iehoiachin three moneths. 2 *Kings* 24. 8
Zedekiah 11. year, 2 *Kings* 24. 18.
Thence till *Iehoiakins* advancement, 26. year, 2 *Kings* 25. 27, 30.

Penmen of this 11. of *Kings*, See in Penmen of 1. *of Kings*.

Scope; to delineate Gods verity in his Promises and Threats, together with his severity in his judgements. The continuall Revolution of Families and States, The mischief of sin, especially in Magistrates, dividing them and their people from God, and consequently themselves amongst themselves, till both Kings, people and Kingdomes be ripe and ready for desolation.

Principall parts, may be considered either according to the Reign of the severall Kings of *Israel* and *Iuda h*, as afore. Or as followeth; This Book declareth.

The

The ſtate of the *Kingdomes* of *Iſrael* and *Iudah*; together with their defection and declining;

1. Severally of the Kingdome of *Iſrael* under 1. *Ahaziah*, *c.* 1. 2. 2. *Ioram*, where of *Eliſhah's* miracles, *c.* 3. 4. 5. Oracles or Prophecies, *c.* 6. 7. 8.
2. Joyntly of *Iſrael and Iudah*, paralel'd as it were together, *c.* 9. to 18.
3. Severally of the *Kingdome* of *Iudah*, whoſe
   1. Weakning, is recorded 1. Under a good King *Hezekiah*, *c.* 18. 19. 20. 2. Under a bad King *Manaſſeh*, *c.* 20. 21.
   2. Reparation is indeavoured by *Ioſiah*, *c.* 22. 23.
   3. Subverſion is 1. Begun *c.* 23. 24. 2. Accompliſhed *c.* 25.

III. The UNITED and DIVIDED State of the kingdome is laid downe in the two Books of *Chronicles*, with ſome further Additions and Amplifications to the former Hiſtories. This is done two wayes.

I. According

I Chron.

1. ACcording to the UNITED State of the kingdome in I. OF CHRONICLES, ſo called becauſe the Acts of former times are herein *Recorded*, or *Chronicled*. In Hebr. דברי הימים *Dibre Haijamim*, i. e. THE WORDS OF DAYES, becauſe they are as a *Sacred* DIARY; reporting the Acts and Occurrents in the Church of God, and Civil States both Domeſtique and Forrein. *Munſterus* not unfitly ſtiles them *Libros Annalium*, i. e. *The Books of Annals*. *Annals* barely declaring matters of fact for divers years in order; as, *Gellius notes l. 5. N. A. c. 18.* Theſe two Books are *the CHVRCHES ANNALS*. In Greek theſe two Books are called Βιβλοι παραλειπομενων, *Bibloi Paralipomenon*, i. e. *The Books of things omitted*: or, THE BOOKS OF REMAINES

MAINES: becauſe ſome things omitted, or not fully deſcribed in the *Pentateuch, Joſhuah, Judges, Ruth, Samuel and Kings*, are here Summarily explicated, and ſupplyed.

This I. *of Chron.* Principally inſiſts upon the Hiſtory of *David*, Relating his Genealogy from the *firſt Adam* and ſo forwards towards the *ſecond Adam*; wherein the 12. tribes and their families, &c. are recorded c. 1. to 10. And his famous Acts c. 10. to the end of the Book; ſo that this Book is a **Compendious Chronology** of all the former Books to the *Books of Kings*, of things from the worlds Creation, till about the yeare 2985. *viz.* of

Geneſis -2368 y.
Exodus 142. y,
The other Books of *Moſes* 39 y.
Joſhuah 17. almoſt 18 y.
Judges ——299 y.
I. Of Samuel 80 y.
II. Of Samuel 40 y.
2985

All which have been aboue particularly explained and demonſtrated. So the I. of *Chronicles* is the longeſt Hiſtory of any one Book in the whole Bible.

Hierom

Hierom calls the *Chronicles*, Instrumenti veteris Epitomen, &c. *The Epitome of the Old Testament*; and that it is of such Consequence, that whosoever would arrogate to himselfe the knowledge of the Scriptures without it, doth but mock and abuse himselfe. *Hieronym. in Ep. ad Paulin.* And again stiles it, *Totius divinæ Historiæ χρονικὸν*, i. e. *The Chronicle of the whole Divine History.* Hier. in Prolog. Galeat.

Penman of this and the second Book is uncertaine. R. Salomo. R. D. Kimchi, think it was *Ezra.* Saith *Alsted in Præcog. Theol. l. 2. c. 120. Junius* also is of the same judgement. *Jun. Annot. in* 1 *King.* 11. 41. *and in his argument before* 1 *Chron.* The Argument that generally inclines them all to this opinion, is, That the same words which are used in the close of the Chronicles 2 *Chron.* 36. 23. are also used in the beginning of *Ezra.* Ezr. 1. 1, 2, 3.

Scope. The primary Scope of this Book seemes to be this; Clearly to describe the Line and Genealogy of

of CHRIST, the Messiah promised to *David*, *Abraham*, and *Adam*: That when in fulnesse of time Christ should be revealed and performed; the Church might infallibly know, that he was the *Promised* SEED OF THE WOMAN.

Principall Parts. This *first Book of Chron.* describes the Israelitish kingdome in its [1] *Foundation*, and [2] *Administration*.

- I. *Foundation*. Where, of
  - 1. The General Genealogy of all Nations from *Adam* to *Jacob*, c. 1.
  - 2. Particular Geneal of the Nation of Israel by the twelve Tribes, c. 2. to 9.
  - Here is a *Chronicle* of
    - 1. The *Pentateuch*.
    - 2. *Josuah*.
    - 3. *Judges*.
- II. *Administration* under.
  - 1 *Saul*, whose
    - 1 Genealogy is in c. 9.
    - 2 Death c. 10.
  - 2 *David* whose
    - 1. Kingly condition, c. 11, 12, 14.
    - 2 Acts of the
      - 1 Sacred, restoring Gods worship, in respect of the
        - 1 Person
          - 1 Place, c. 13, 15, 17, 22.
          - 2 Persons ministring in the
            - 1 Tabernacle c. 16
            - 2 Temple, c. 23. 24, 25, 26
      - 2. Polemical or Martial, c. 18, 19, 20.
      - 3. Politicall, c. 21. 27.
    - 3. Death, c. 28, 29. where is declared how

Here is a *Chronicle* of the two Books of *Samuel*.

how *David* before his Death in a Solemne Assembly at *Jerusalem* took his leave of his Kindred. Set *Solomon* on his Throne, after he had given him Directions about the Temple, and himself with his Princes had offered willingly towards the building of it.

II Chron:

2. ACcording to the UNITED and DIVIDED state of the kingdom in the II of CHRONICLES. So called for the reasons formerly alledged.

This booke relates the history of the Israelitish State from the beginning of king *Solomons* Reigne, till their returne from the *Babylonish* Captivity, which fell out about the first yeare of *Cyrus* king of *Persians*. Setting down both the union and flourishing condition of the kingdome, under *Solomon*, but the division and decay of the kingdome thence ensuing, till it came to utter ruine. So this book contains an History of about 472 yeeres. From

From *Solomon* to carrying away of *Jechonias*, 401. In the Captivity, —70 Under *Cyrus* the *Persian*, —1. } As Jun. and Tremell. compute.

So that this book is an *Epitome or Chronicle of the two Books of Kings*, with Additions. If we consider the books of *Samuel*, *Kings*, and *Chronicles*, all together, they containe an Historicall Narration, How the kingdome of Israel 1 Began under *Samuel*: 2 Increased under *David*: 3 Flourished under *Solomon*: and 4 Failed under *Zedekiah*; thus it endured almost 565 yeers.

Penman, see in 1. of Chron.

Scope, For substance the same with that of the two books of Kings.

Principall parts.

This book containes an Historicall Narration of the kingdome of Israel's,

1. *Flourishing*, or increase under King *Solomon*. Touching *Solomon* are recorded, his
   1. Vertues, c. 1.
   2. Buildings.
      1. Sacred

1. Sacred, viz. The Temple, where, 1. His preparation for it, c 2. 2. His extruction or building of it, viz. Of the Temple, contayning c. 3. And of the Holy utenſils, contayned in it, c. 4. 3. His Dedication of the Temple, partly by Dedicated things, eſpecially the Ark brought into the Temple c. 5. Partly by praiſe and prayer, c. 6. Partly by Sacrifice, c. 7.
2. Civil, viz. Severall Cities which he builded, c. 8.

3. Condition and Death, c. 9.

II. *Fading*, or decreaſe under the following Kings of *Judah* and *Iſrael* (the kingdome being divided) till the returne from Captivity in the Reigne of *Cyrus*. Where note five concuſſions of ſhakings of the Kingdome under theſe enſuing Kings. *viz.*

Rehoboam, ——— c. 10, 11, 12
Abia, ——— c. 13
Aſa, ——— c. 14, 15, 16
Jehoſhaphat, ——— c. 17, 18, 19, 20
Jehoram, ——— c. 21
Ahaziah, ——— c. 22
Joaſh, ——— c. 23, 24
Amaziah, ——— c. 25

Uzziah, ——— c. 26
Jotham, ——— c. 27
Ahaz, ——— c. 28
Hezekiah, ——— c. 29,30,31,32
Manasseh, ——— c. 33
Amon, ——— c. 33
Josiah, ——— c. 34,35
Joahaz,
Jehoakim, } c. 36.
Jechoniah,
Zedekiah,

II. After the people of Israels CAPTIVITY in which regard we have their REDUCTION, or bringing back from the Captivity of Babylon Hystorically declared: And that two wayes. 1. According to the truth and manner of it. 2. According to the fruit and event of it.

Ezra.

THe truth and manner of Gods peoples RETURNE FROM BABYLON, is contained in the book of EZRA. So called from Ezra

Ezra the Penman of it; whose Acts also are the chief subject-matter of it. Some count and call *Ezra* a Prophet. *Lactant. lib. 4. Just. c. 11.* but *Augustine* doubts whether he may be called a Prophet, *Aug. l. 18 de Civit. Dei c. 36.* *Hierome* saith he was *Josedech*, whose son was *Jesus* the High-Priest. See *Ludovic. Viv. in Lib. 18 de Civit. dei, c. 36.* But how can he be denyed to be a Prophet, when Christ himselfe stiles all the books of the Old Testament *Moses and the Prophets*, Luk. 16. 29. 31 ?

This is certaine, *Ezra* was a *Priest*, Ezr. 7, 11, 12. He was of the house and linage of *Aaron*; see his pedigree, Ezr. 7. 1. 2, 3, 4, 5. A most expert and ready Scribe in the Law of Moses, Ezr. 7. 6, 10, 11. He was sent with Commission by *Artaxerxes* from *Babylon* to *Jerusalem*, &c. ver. 11. &c.

Zerubbabel restored the Temple: *Ezra* the worship of God: *Nehemiah* the City Ierusalem.

This book, and that of *Nehemiah* following, are by the Hebrewes,

reputed as but one volume, and that is called by them the I. *of Ezra*, this the II. *of* Ezra. *Hieronym. in Epist. ad Paulin.* and *Lactant. Instit. l.* 4. *c.* 11. The Greek and Latin divide them (as our English) into two books, the former being ascribed to *Ezra*, the latter to *Nehemiah*. The Book of *Ezra*, in Order well followes the *Chronicles*; for the very words which conclude the *Chronicles*, 2 Chron. 36. last, do begin this Book of *Ezra*, Ezra 1. 1, 2, 3. not only intimating, that *Ezra* was probably Penman of them both, but also that in this Book the History is continued. In *Ezra* is declared the Iewes returne from *Babylon*. And it is an History for about 146. years, *viz.* From the Edict of *Cyrus*, to the nineteenth year of *Artaxerxes Mnemon*. As *Junius* computes, of

Cyrus and *Cambyses*	9
Magi	1
Darius Histaspis	36
Xerxes	22
Artaxerxes Longimanus	40
Darius Nothus	19

Artax-

Artaxerxes Mnemon——19

Scope. To evidence how punctually faithfull and alsufficiently able God is, in performing of his Promises to his Church and people in their season, touching their deliverance and Restauration, against all impediments, improbabilities and seeming impossibilities. For he made *Cyrus* an heathen King his shepheard, and nursing father to his Church, to bring them out of *Babylon*, wherein they were as helpless and hopeless, as dead bodies or dry bones in a grave. *Ezek.* 37. 2, 3, 11, 12, 13. To build the Temple and *Ierusalem*, Isa. 44. 28. and 45. 1. &c. compared with *Ezra* 1. 1, 2. &c.

Principall parts. In this Book are laid downe, touching the Jewes returne,

1. *The causes* of their return from Babylon, viz. 1. Instrumentall, Cyrus his Grant, c. 1. 2. Materiall, Persons returning, c. 2. 3. Finall, the Restauration of the Temple, and worship of God, c. 3.

2. *The Impediments* of their Returne,
1. Recited, *viz.* The *Samaritanes*, *c.* 4. and the Ruler of *Canaan*, *c.* 5.
2. Removed, by the Renewing of *Cyrus* his Edict, *c.* 6.
3. *The succesſe* of their Returne, where are deſcribed, 1 *Ezra's* Commiſſion, *c.* 7. 2. His execution of his Commiſſion, *c.* 8. 3. The Reformation of mixed marriages, which are Deſcribed, *c.* 9. Aboliſhed, *c.* 10.

Nehemia:

II. *THe Fruit and Event* of the Jews RETURNE FROM BABYLON, is laid down in the Book of NEHEMIAH. So called, 1 partly becauſe *Nehemiah* was Penman of it, *Neh.* 1. 1. 2 Partly becauſe the Acts of *Nehemiah* are the Principall ſubject-matter of the Book, *Nehemiah* being the great Repairer & Reſtorer of the holy City *Jeruſalem*. It is by ſome called the II. of *Ezra*; becauſe the Hiſtory begun by *Ezra* touching the Iewes returne from *Babylon* is here continued. *Nehemiah* is ſuppoſed to eb the ſame who is called the *Tirſhatha*

Ezr.

Ezr. 2. 63. So *Munsterus*. *Neh.* 8. 9. which signifies, a *Cup-bearer*, *Gerh. exeg. in loc. 1. de Scrip.* §. 132. but in the Chaldee tongue is a Title of Dignity and Honour. *R. Aben Ezra.* saith Gerh. Translated *Legatus Regis*; i. e. *The Kings legate*, Ambassadour or Commissary. by *Iun. & Trem.* (who yet interpret this rather of *Shazbazzar*, whom many think to be *Zerubbabel*:) In the margin of our English Bibles it is rendred, *Governour*. *He was the* son of *Hachaliah*, *Neh.* 1. 1. and Cupbearer to King *Artaxerxes*, in the twentieth yeare of his Reigne, *Neh.* 1. 11. *and* 2. 1. The kings Palace was at *Shushan*, *Neh.* 1. 1. that being the Metropolis of *Persia*, which *Darius Hystaspis* built. *Plin.* N. H. *l.* 6 *c.* 27.

In this Book are declared the happy fruits of the Jews returne both in reference to the Politique and Ecclesiastick state. It contains an History of about 55 years, as *Gerh. Loc. Com. Supradict. & Junius in Annot.* shew. viz.

From the twentieth yeare of *Artaxerxes Mnemon Neh.* 2. 1. ——— 24
Thence of *Darius Ochus* ——— 23

Thence of *Asrenes* ——— 3
Thence of *Darius* the last ——— 5

Scope, To let us know how deep and desperate the distresses of the Church may grow, before God will restore her. How difficult, slow and perplexed a work the work of Reformation is, both by reason of adversaries to be opposed, and Publick corruptions to be removed. How easily and wonderfully God can bring Reformation to perfection against all impediments whatsoever, when he is resolved to carry it on. What excellent and usefull instruments, pious and faithfull Magistrates are for the accomplishing both of Civil and Ecclesiasticall Reformation; *Nehemiah* being a lively Patterne of a true Reformer indeed.

Principall parts. This Book sets forth the Restauration of *Hierusalem*, and this By.

I. *Reparation* of the wals, gates and buildings, where consider
1. The cause of it. 1. Principall God. *c.* 1. 2. Instrumentall, *Nehemiah*, c. 2.

2. The

2. The work it ſelfe. 1. Begun. *c.* 3. 2. Hindred by impediments; Externall. *c.* 4. Internall. *c.* 5. Mixt *c.* 6. 3. Perfected. *c.* 6.

II. *Reformation both of the ſtate Politick and Eccleſiaſtick*, c. 7. to 13. Hereunto appertain. 1. The Cuſtody of the City. The Number of the Captives that returned, (*viz.* 49942. *Neh.* 7. 66. 67.) and the Oblation *c.* 7. 2. A Deſcription of two Feſtivals. *c.* 8. 3. The peoples publick repentance in a Solemne Faſt, teſtified by a Solemne Covenant made and ſubſcribed for Reformation *c.* 9, 10. 4. The inhabitants of *Ieruſalem*, viz. Rulers, Voluntiers, and men choſen by lot. *c.* 11. 5. The number and offices of the Prieſts: with the Dedication of the wals of *Ieruſalem*, c. 12.

III. *Correction* of ſuch corruptions and miſcarriages, as had riſen in *Iudea*, in *Nehemiah's* abſence, c. 13.

Eſther.

III. VNder the IEWES CAPTIVITY in *Babylon*, and other places out of *Iudea*; The condition

tion of the Church is described in the Book of ESTHER; stiled by the Hebrewes מגלת אסתר *megillath Esther*, i.e. *The volume of Esther*, so denominated from *Esther* the Queen a Iewesh, whose faithfull service, done for the oppressed Church and people of God in extremity of straits, is the primary subject of this Book. Some writers exclude this Book out of the Canon of Scripture, as *Melito in Eusebius, lib. 4. c. 25. Athanasius in Synopsi. and Nazianzen. in Carm. de Script.* But the Hebrews and primitive Christians with other writers unanimously receive it as part of the *Canon*.

Penman is not so unanimously determined upon among Authors. Some thinks it was written by the men of the great Synagogue. R. *Moses* is said to be of this opinion. Or by *Ioachim* the Priest, sonne of Iesus the High-Priest. *Philo Iudeus in Chronol.* Or, by *Mordecay*, as is conjectured partly from chap. 9. 20, 23. As *The Latin Fathers*. The ground of whose conjecture seemes to come short. Or by *Ezra* or *Nehemiah*, who

who wrote the two former Histories of the Church of like Nature. *Isidorus. Alsted. Præcog. Theol. l. c. c.* 120. But *Eusebius* in his Chronicles, supposeth that the Penman was after *Ezra.*

This Book containes an History of the Church under the Reigne of *Ahashuerus* King of *Persia*, from the third yeare of his Reigne, *Esth.* 1.1, 2, 3. till the end of his Reigne, *viz.* about 20. years (for he reigned in all about 21. or 22. years) This *Ahashuerus* is conceived to be *Xerxes* sonne of *Hystaspis*, *Ezr.* 4. 6. *Jun. Annot.*

The time of this History is thus computed.

Ahashuerus makes his feast in his third yeare, — *Esth.* 1.3.

Marrieth *Esther*, in his seventh yeare, *Esth.* 2. 16.

Haman conspires against the *Iewes*, and is hanged, in his twelfth yeare, *Esth.* 3. 7. and 7. 10.

Thence *Esther* reigns till the end of his Reigne, *Mordecai* being chief Governour, 10. y. *Helvic. chron.*

Stupe, most lively to manifest; How singularly vigilant God is over his

his Church in extreameſt ſtraits and deepeſt dangers; not only to preſerve her from them, and advantage her by them; but alſo to returne the plots of her cruell enemies upon their own heads, when they are neareſt execution.

Principall parts. This Book declares the Jewes deliverance from *Hamans* plot, both by what meanes and in what manner it was delivered.

I. Meanes of deliverance, *Eſther* advanced. Of whoſe advancement, here's 1. The occaſion *c.* 1. 2. The manner of it. *c.* 2.

II. *The manner* of the deliverance, where are laid downe

1. *Hamans* cruell Plot againſt the Jewes. *c.* 3.
2. The perill enſuing upon this Plot, 1. Generally to all the Jewes. *c.* 4. 2. Particularly to *Mordecai* himſelfe. *c.* 5.
3. Gods countermining of *Hamans* undermining deſigne.
   1. By advancement of *Mordecai*. *c.* 6. 2. By ruining of, 1 *Haman*, *c.* 7. 2 Of the reſt of the Jewes enemies. whoſe ſlaughter was Impetrated,

c. 8.

c. 8. Perpetrated. *c.* 9. 3. By producing out of all an happy, prosperous quiet condition to his owne people.

II. *DOCTRINAL BOOKS.*

The DOGMATICAL, or DOCTRINALL Books. Thus farre of those Books which are more properly *Historicall*; Now of the Bookes which were written in the same times with the former, which declare to us the will of God in a more *Doctrinall* way, and therefore for distinction sake called, DOCTRINALL. They are also called the *Poeticall Books*, because it is conceived that they, or most of them in Hebrew were written in *Metre*, or *Poeticall Measures*; which now are not so easie to be found out.

These DOGMATICALL Books containe in them Doctrines. 1. Of more speciall and particular reference to some particular individuall person. 2. Or of more Generall reference and respect to all.

JOB

Job.

1. DOctrines of more speciall reference to a *particular person*, are laid down in the Book of IOB. so called, becauſe that precious man **Job** and his various condition is the chiefe ſubject-matter of the Booke. Some think that there never was ſuch a man in the world as this *Iob*, of which this Book ſpeaks: but account this booke rather *Parabolicall*, then *Hiſtoricall*. R. *Moſes* Ben. *Maimon in more Nebuchim part* 3. §. 22. *And Thalmud Ord.* 4. *Tract.* 3. But this dreame is ſufficiently refelled by that honourable mention that is made of this renowned Iob in other Scriptures both in Old and New Teſtament Ezek. 14. 14, 20. Iam. 5. 11.

Who this *Iob* was, is more doubted.

I. Some thinke that *Iob* came of *Nahor*

Nahor Abrahams brother, and that he was the third from *Nahor*: thus; *Nahor — Uz — Iob*; and that he lived about that time that *Israel* was in *Egypt*. *Alsted. Chron. p.* 100. *and p.* 115. *and p.* 502. And *Hieronym. in Q. Hebr. Tom.* 4. *fol.* 96. Seemes to incline hereunto, especially, seeing *Iob* is said to dwell in the Land of *Uz*, Iob 1. 1. and *Uz* was one of *Nahors* sonnes, Gen. 22. 21. But that Land seems not to have received its name of *Uz* coetaneous to *Abraham*; but rather from *Uz* son of *Aram*, *Sem's* Nephew presently after the flood, Gen. 10. 23. As *Gerh.* well notes, *in exegesi. loc. Com. de Script.* §. 136.

2. Others rather are of opinion, that *Iob* is the same which *Iobab* King of the *Idumeans*, of the race of *Esau* Gen. 36. 34. And that אי might be changed into איו; the name *Iobab* into *Iob*; either from the custome of the Hebrew tongue, which oftimes changeth one letter for another; or from the *Aramick*, *Idumean*, or other dialect of the Country where

where he sojourned; or from the change of his condition in the world; while prosperous he might be called *Jobab*, the letter being doubled; when in distresse his name contracted into *Iob*. See the like in case of *Abraham*, Gen. 17. 5. Of *Naomi*, Ruth 1. 20.

This latter opinion is urged by Arguments not to be neglected. 1. From the circumstances of place. *Iobab* lived in the Land of *Idumea*, Gen. 36. 33. *Iob* in the Land of *Vz*, a chiefe tract in *Idumea*, Iob 1. 1. Lam. 4. 21. Hence Kings of *Edom* are called Kings of the Land of *Vz*, Ier. 25. 20. 2. From description of their possessions, *Iobab* had Regall Majesty Gen. 36. 33. *Iob* had a Princely state, not usuall to private men, Iob 1. 1, 2, 3. And also Princely Dignity, Habit, and Office, Iob 29. 9, 12, 14. 3. From Similitude of names. As *Moses* reckons up among *Esau's* sons, one *Eliphaz* who brought forth one *Theman* builder of a Town of his own name, Gen. 36. 10, 15. So *Iobs* History

story mentions, *Eliphaz* the *Temanite* Iob 2. 11. Many Authors, as the *LXX* interpret at the end of Iob. *Euseb. demonstr. Evangel. l. 1. c. 3. Ambros. in Com. in Rom. 9. August. de Civit. dei, l. 18. c. 47. Gerb. quo supr. § 134.* vid. *Mercer. in Præfat. in Lib. Iob & Com. in Iob 1. 1.*

Penman of this book is not certainly known. Some think it was *Solomon*; but that's scarce probable; *Iob* living so long before *Solomon*, and many Penmen of Holy Scripture intervening betwixt them. Some that *Iob* penned this book himselfe, because the expressions and speeches of *Iob* are laid down in such emphaticall and patheticall terms. Some rather thinke that *Moses* wrote *Genesis* and *Iob* about the same time, *viz.* a little before *Israels* departure out of *Ægypt*, in the yeare of the world, 2452. *Alsted. Chron. p. 100. R. Solomon, and other Hebrewes favour this opinion.*

Scope, To evidence as in a mirrour the wise, just and fatherly Providence of God to his own faithfull,

and upright ſervants, even in midſt of manifold, deepeſt, ſtrangeſt and longeſt afflictions. Hebrewes ſay, Iob's calamity laſted 12 moneths. *Suidas* ſaith, ſeaven yeeres.

Principal Parts. In this book *Iobs* threefold condition is deſcribed viz. His Proſperity, His *Adverſity*, and his recovery out of all his diſtreſſes.

I. *Jobs Proſperity*, is deſcribed c. 1. 1, to ver. 6.

II. *Jobs Adverſity*, is deciphered to us.

1. By the Occaſion, variety and extremity of it, c. 1. ver. 6. to chap. 3. 1.
2. By the diſtemper of his ſpirit under the extremity of his dolours, c. 3.
3. By the *Dialogue* had under his Affliction, wherein this Q. is for ſubſtance fully diſcuſſed, *Whether ſtrange, heavy, and long afflictions be infallible ſignes either of Gods hatred, or of afflicted perſons Hypocriſy?* Likewiſe Jobs Faith, patience, courage, perſeverance and commendable deportment is interwoven in the *Dialogue*; though now and then he diſcovered

ſome

some infirmities. Here consider the dispute betwixt *Job* and his three friends and the Moderatours of the Dispute.

1. The *Dispute* hath in it 8 severall Acts. 1. *Eliphaz* his first reproofe c. 4. 5. And *Iobs* Answer, c. 6, 7. 2. *Bildads* first reproofe of *Iob*, c. 8. And *Iobs* answer, c. 9, 10. 3. *Zophar's* first rebuke c. 11. With *Iobs* answer, c. 12, 13, 14. 4. *Eliphaz* his second reproofe, c. 15. And *Iobs* defence, c. 16, 17. 5. *Bildad's* second rebuke, c. 18. *Iobs* answer, c. 19. 6. *Zophar's* second reproofe, c. 20. *Iobs* answer c. 21. 7. *Elephaz* his third reproofe, c. 22. *Iobs* answer, c. 23, 24. 8. *Bildad's* third reproofe, c. 25. *Iobs* answer by shewing Gods Majesty, c. 26, 27, 28. and by paralleling his present calamity with his former felicity, c. 29, 30, 31.

2. The *Moderatours* in this dispute are,

1. *Elihu*; who first reproves *Jobs* friends, c. 32. *Job* himselfe c. 33. 2. Renders the Reasons of his reproofe drawn from the Majesty of God, c. 34. 3. Exhorts

Job to Repentance, c. 35. 4. Returnes to the description of Gods Majesty, c. 36, 37.

2. God himselfe who reprehends and convinceth Job of ignorance, and infirmity, by Arguments drawn from the Creation and Gubernation. 1. Of the Meteors c. 38. 2. Of other creatures, especially of the more considerable creatures, *viz.* The Lyon, c. 39. Elephant, c. 40. Whale, c. 41.

III. *Jobs recovery* out of his adversity, described. 1. By his preparative to it, viz. *Jobs* penitentiall confession of his sin, &c. This was the sweet fruit of the Dialogue with *Job*. 2. By the manner of his Restitution &c. c. 42.

2. Doctrines of more generall reference unto all sorts of persons, are contained partly in Davids, partly in Solomons Books, whereof some were written originally in prose, others in Metre, *Trelcat. in Oecon. Bibl.*

Psalmes.

Pſalmes.

1. IN Davids Book *viz.* That which was (if not wholly, as ſome thinke, *Auguſt. de Civitat. Dei*, l. 17. c. 14. Yet) principally penned by *David*, i.e. THE BOOK OF PSALMES. It is called in Hebrew, by the latter Hebrewes (who gave names or Titles to Books, ספר תהלים *Sepher Tehillim.* i. e. *The Book of Hymnes*, or *Praiſes*: becauſe the Divine Praiſes of God are the chiefe ſubject-matter of the Pſalmes. In the Old Teſtament, THE PSALMS OF ISRAEL 2 Sam. 23. 1. Becauſe penned for the uſe of the Iſrael of God. In the New Teſtament, Ψαλμοι The PSALMES Luk. 24. 44. And Βιβλος Ψαλμων i. e. The BIBLE or BOOK OF PSALMES, Luk. 20. 42. Act. 1. 20. Becauſe the Pſalmes are digeſted into one vo-

lume. The Greeke cals it alſo Ψαλτήριον i.e. *The Pſalter*; from the *Pſaltery* a muſicall inſtrument, uſed in ſinging of the pſalmes. Anciently it was called *Soliloquium* i.e. *The Soliloquy*; becauſe it containes the Saints ſweeteſt and ſecret talkings with God in prayers and prayſes, and Gods with them in precious returnes. *Parva Biblia, & Summarium V. Teſt.* i.e. *The little Bible, and the Summary of the Old Teſtament.* Luth. *Totius Scripturæ Epitome.* i.e. The Epitome of the whole Scriptures. *Athanaſ. in Epiſt. ad Marcel.* It is a compendium of all divinity, a common ſhop of Medicines for the ſoule, an univerſall ſtore-houſe of good Doctrines profitable to every one in all conditions. *Baſil in Pſal. 1.* By *Auguſt. lib. Pſalmorũ Prol.* its call'd *Tutela pueris, juvenibus ornamentum, ſolatium ſenibus, mulieribus aptiſſimus decor.* i.e. *A ſafeguard for children, an Ornament to youth, a ſolace to aged men, and the fitteſt comelineſſe for women.* The pſalmes are a Jewel made up of the Gold of Doctrine,

of

of the *pearles* of comfort, of the *Gemmes* of prayer. This book is a Theater of Gods works. A sweet field and Rosary of promises. A Paradise of sweet fruits and heavenly delights. An ample Sea wherein tempest-tossed soules find richest pearles of consolation. An heavenly schoole wherein God himself is chiefe instructer. The abridgment, flower and quintessence of Scriptures. A glasse of divine grace, representing to us the sweetest smiling fatherly countenance of God in Christ. And a most accurate Anatomie of a Christian soule, delineating all its affections, motions, temptations, plunges with their propor remedies. *Incipientibus primum efficitur elementum, proficientibus incrementum, perfectis stabile firmamentum, totius Ecclesiæ vox una.* i. e. *It is rudiment for the young, increase for the proficient, firm establishment for the perfect, its as but one voice of the whole Church.* August. ibid.

In a word, *Quid est quod non discatur in Psalmis? Non omnis magnitudo*

situdo virtutis, non norma justitiæ, non pudicitiæ decor, non prudentiæ consummatio, non patientiæ regula, non omne quicquid potest dici bonum procedit ex ipsis? Dei scientia, perfecta prænunciatio Christi in carne venturi, & communis resurrectionis spes, supplitiorum metus, gloriæ pollicitatio, mysteriorum revelatio. Omnia prorsus in his velut magno quodam & communi thesauro recondita atque conferta sunt bona. i.e. What is it that may not be learned in the Psalmes? Doth not the greatnesse of all vertue, the Rule of Righteousnesse, the gracefulnesse of charity, the Consummation of prudence, the law of patience, and every thing that may be called good, flow from them? The knowledge of God, the perfect Prediction of Christ to come in the flesh, the common hope of the Resurrection, the feare of punishments, the Promise of glory, the revelation of mysteries, yea all good things are hid and heaped together in these Psalmes, as in some great and common Treasury.

Treasury. *Aug. in lib. Psalmorum Prolog.* For, if we look at the matter of the Psalmes, how rich is it! Consider,

In the Book of *Psalms*

1. God dealeth with us, by
   1. *Information*; thence arise Psalmi διδακτικοὶ, the Didacticall or Teaching Psalms.
   2. *Exhortation*; thence the προτρεπτικοὶ or παραινετικοὶ, i. e. the Hortatory Psalmes; or Admonitory Ps.
   3. *Consolation*; thence the παρηγορικοὶ, i. e. Consolatory Psalms.
   4. Narratiõ of things already past; thence ἱστορικοὶ, i. e. the Historicall Psalmes.
   5. *Prediction*, or foretelling of things to come; thence Psalmi προφητικοὶ, i. e. the Prophetticall Psalmes.
2. We deal with God, by
   1. *Prayer*; whence Psalmi εὐχτικοὶ, i. e Petitory or Praying Psalms.
   2. *Praise* & thanksgiving; thence Psal-

Psalmi εὐχαριστικοί, i. e. the Gratulatory or Thanksgiving Psalms.

Penmen of the Book of Psalmes are supposed by some to be many; and the Titles of divers Psalmes do import as much unto us. Ten *Penmen* are enumerated, *viz. David, Salomon, Moses, Asaph, Ethan, Heman, Iedithun*, and the three sons of *Korah*; but *Augustine* thinks *David* was Penman of them all, *de Civitat. dei l.* 17. *c.* 14. However *David* penned greatest part of them, as the Titles and Testimonies in the New Testament do intimate.

Some thinke that *Ezra* after the Babyloniſh Captivity, collected theſe Pſalmes, (before diſperſed) into one volume. Some think this was done by *King Hezekiah's* friends or ſervants before the Babyloniſh Captivity, *Athanasius in Synopſi.*

Sum and Scope of the Psalms, seems to be. *To set out the sweet entercourse*

course and Communion betwixt God & his Church and people in all outward Conditions, and inward foul cases; how therein they are weak or strong believe, hope, joy, *lament, confesse, pray, vow, praise the Lord, &c. at occasion requires; and how God tries, delivers, comforts, supports, encourages, instructs, enables them, and faithfully deales with them, in all variety of their cases and conditions.* But every particular Psalme hath his particular Scope; handling distinct matters upon distinct occasions. Some being penned before, some under, some after the Babylonish Captivity, as is evident.

Principal parts. This Book is by the Hebrews divided into *five Books*, viz.

1. From *Psal.* 1. to the end of *Psal.* 41. concluded with, *Amen* and *Amen.*
2. From *Psal.* 42. to the end of *Psal.* 72. shut up with. *Amen and Amen. Ended are the Prayers of David son of Iesse.*
3. From *Psal.* 73. to the end of *Psal.* 89. closed with, *Amen and Amen.*
4. From *Psal.* 90. to the end of *Psal.* 106. ended with, *Amen, Hallelujah.*

5. From

5. From beginning of *Psal.* 107. to the end of *Psal.* 150. concluding with *Halelu-jah.*

This Division seems to arise from the peculiar close of these five *Psalmes.*

Or thus, The Psalmes are either 1 Directed from man to God, as the 1 *Praying,* and 2 *Thanksgiving* Psalms. 2 Or from God to man. As the Psalmes which are 1 *Horatory,* 2 *Consolatory,* 3 *Didasticall,* 4 *Prophetical.*

The Particular unfolding of the Penman, Kind, Occasion, Matter, Scope and Principall Parts *of every Psalme severally; will make a large Appendix to this Tract, and is reserved till some other opportunity.*

2. *In Solomons Books,* (the wisest of Kings, 1 *King.* 3. 12. & 4. 29.) His Bookes are three, which according to the severall Doctrines, and matters comprised in them, we may distinguish into 1 *Proverbiall,* 2 *Penitentiall* and 3 *Nuptiall.* It is hard to say at what time these severall Books were penned by *Solomon,* yet perhaps the *Nuptiall* Book, was penned in his younger years, when his affections were more warme, active, lively in spirituals. The *Proverbiall* Book in his manly ripe age, when his prudence

prudence and parts were at highest, most grave, solid, setled: And the *Penitentiall* Book in his old age. after all the vaine courses which he had lost himselfe in, as the current of the Book seems clearly to evidence.

Proverbs.

1. HIs *Proverbiall* Book called the PROVERBS OF SOLOMON, because though it containe other's Proverbs, yet most are *Solomon's* Prov. 1. 1. In Hebr. משלי שלמה *Misole Shelomoh*, i. e. either *Similitudes*, or *excelling sentences, that overcome and beare rule over the rest*, from *mashal*, which notes *dominion*.

This book was penned not by one, but by divers: and that not at one, but at severall times. *Solomon* penned the nine first chapters, in that Order, as they are, as also c. 16. to c. 25. *Cartwright in loc.* *Solomon*

Solomon was Author of the Proverbs also, from c. 25. to c. 30. But *the men of Hezekiah King of Judah copied them out*, Prov. 25. 1. probably they collected them out of other writings of *Solomon*, and ranked them in this Order, wherein we now have them. *Alsted. Precog. Theol. l. 2. c. 120. Cartw. in Prov. 25. 1. and Jun. ibid.* who thinkes they extracted these Proverbs out of the Records of the Acts of *Solomon*, and digested them into a body; most of these Proverbs appertaining to *Ethicall* and *Civil* administration. The thirtieth chapter was *penned* by *Agur* sonne of *Jakeh*, c. 30. 1. of him we read elsewhere no further mention in Scripture. He was a Propher, Prov. 30. 1. His *Proverbiall Prophecy* is annexed to *Solomons Proverbs*, perhaps because of mutuall resemblance between them.

The 31th chapter contains the *Proverbiall* instructions, with which *Bathsheba* trained up *Solomon* (here called *Lemuel*) in his tender

der years, which instructions *King Solomon* committed to writing afterwards. *Iun. in loc. Cartw. in loc.*

The Scope. To instruct men in true wisedome and understanding, the very head and height whereof is the sincere feare of the Lord, *Prov.* 1. 2. to 8. To this end the Book is filled with choice succinct sententious *Aphorismes*, *Adages*, or *Proverbs*, compendiously holding forth duties of *Piety* to God, *Equity* to man, *Sobriety* towards ones selfe.

Generall Distribution of the Book take thus.

I. Here's *Solomons Preface* to his Proverbs, wch hath a methodicall texture and coherence in it self, *c.* 1. to 10.

II. Here is the whole Body or Book of the Proverbs themselves, which are either,

1. *Solomons owne Proverbs*, which or most part are pithy, distinct Aphorismes, without method, dependance, coherence, &c. and these. 1. Written by *Solomon* himselfe, *c.* 10. 1. to *c.* 25. 1. 2. Written by him, and collected by the men of King *Hezekiah*, 25. 25. 1. to *c.* 30. 1.

2. Or

2. Or others *Proverbs* by way of Appendix annexed to *Solomons*. viz: 1. Of *Agur*. c. 30. 2. Of *Bathsheba*, but written by *Solomon*, c. 31.

Eccleſi:

2. HIs *Penitential Book*, *Solomons Retractations or Recantations*, called in Hebr. דברי קהלת *i. e.* The WORDS OF THE PREACHER *Eccles.* 1. 1. and to the ſame ſenſe in Greek, Latin, and Engliſh, ECCLESIASTES, or The Preacher, becauſe *Solomon* being furniſhed with wiſedome and manifold experience touching the vanity of all things beſides true Religion, *preacheth* the ſame to the Church for the inſtruction and warning of all Gods people: This Book he wrote in extream Old age, Repenting of his fall: This ſeemes to be one of his laſt Acts, according to that, 2 *Chron.* 9. 29.

Scope,

Scope of this Book is to evidence wherein a mans true happineſſe conſiſts. *viz.* not in any ſublunary, naturall, created excellency, all ſuch being vanity of vanities, extreameſt vanity and vexation of Spirit; but only in true ſincere feare of God, and truth of Religion, compare *Eccleſ.* 1. 2. with *Eccleſ.* 12. 13, 14.

Principall parts; To this end, touching true happineſſe, he inſiſts upon it,

1. *Negatively*, ſhowing where it is not to be found. *viz. Generally*, not in any meer, naturall, ſublunary treaſure in this world. *Specially*, not in 1. *Knowledge* of all naturall things. 2. *Pleaſures*, or ſweeteſt earthly delights. 3. Higheſt *Honours*, Or 4. Compleateſt riches, *c.* 1. to *c.* 7.

2. *Poſitively and Affirmatively*, wherein true felicity is to be found, and this he ſhowes. 1. *Particularly*, declaring what are the degrees and meanes of happineſſe, ſo farre as a man may attaine thereunto in this imperfect life, *c.* 7. to *c.* 12. 8. 2. *Summarily* in the cloſe of the whole Book, *c.* 12. 8. to the end.

This Book is an undeniable Argument of Solomons *repentance after his Relapse, and consequently of his salvation.*

Song of Songs.

3. HIs *Nuptiall Book* treating of the spiritual *Contract*, and *Marriage* betwixt Christ and his Church, called the SONG OF SONGS, *which was* Solomons, *c.* 1. 1. and CANTICLES, because of all *Solomons Songs*, which were 1005. 1 *King.* 4. 32. This was the choyceſt and moſt excellent; the matter thereof being one of the ſweeteſt ſpirituall myſteries, *viz.* the Churches ſpirituall eſpouſals to, and Communion with Jeſus Christ, that *great myſtery*, Eph. 5. 32.

Scope

Scope of this *Song*, *is*, (*under the Metaphor or Allegory of lovers upon Contract, and intending marriage,*) *to ſhadow out to us that ſublime ſpirituall happy union and Communion betwixt Chriſt and his Church, inchoate in this life, more imperfectly with the Jewes, more perfectly with the Gentiles: Conſummate in the life to come.* This is carried on dialogue-wiſe betwixt *Chriſt* and his *Church*; His *friends* and her *Damoſels*, being the foure ſpeakers, eſpecially the two firſt. As is the Cuſtome of a *Bridegroome* and a *Bride*.

Principall parts, of this *Song of Songs*.

I. *The Inſcription*, denoting the 1 kind of writing; 2 Excellency 3 and Penman of it *c.* 1. 1.

II. *The ſubſtance of the Song*, Streaming out a Torrent of ſpirituall love betwixt Chriſt and the Church, laid down Dialogue-wiſe, in a familiar *Colloquy* betwixt 1 Chriſt as the *Bridegroome*. 2 The Church as the *Bride*, and 3 the *friends* of them both rejoycing in the marriage; All in a continued *Allegory*. Herein are particularly,

1. The Ardent *deſires* of the Church after Chriſt, as impatient of his abſence: with Chriſts acceptance thereof. *c.* 1. *ver.* 2. to 9.
2. The Reciprocall invitatory *Commendati-*

ons of one another; and the mutuall gratulations and contentment of Christ and the Church in one another, *c.* 1. 9. to the end of *c.* 2.

3. The Churches *renewed desires* night and day, at home and abroad, in the City in the fields (as it were) to bring Christ neerer to her self, *c.* 3. 1. *to* 6. yea rather to have her selfe brought immediately to the full enjoyment of Christ in heaven, *v.* 6. *to the end.*

4. Christ most affectionately *Prayseth* his Church in her Members, professing himselfe ravished with her faith, graces, and spirituall beauty, *c.* 4. 1. *to* 15. which is amplified, 1. By the Churches selfe-denying acknowledging all her graces to come from Christ as the fountaine, *v* 15. 2. By her Prayer for his influence to make her (as a Garden of spices) more and more fruitfull; and for his presence to accept her fruit, *v.* 16. 3. By Christs satisfying her desires, comming into his Garden, Accepting the fruits thereof, and welcoming his friends, *c.* 5. 1.

5. The Churches *Spirituall Desertion*, in Christs withdrawing himselfe from her. Where are, I. *The occasion of it*, Her carnall Scurity, *c.* 5. 2. 3. II. *The Manner of it*; withdrawing, yet leaving some quickning grace behinde him. *v.* 4, 5. III. *The Consequents of it*, in respect of, 1. The *Church*

Church her ſelfe, *v.* 4,5,6. 2. The *Watchmen* abuſing her, *ver.* 7. 3. *The Daughters of Jeruſalem*, whom ſhe charged to ſignifie her diſtreſſe to her beloved, *ver.* 8. This charge is amplified, 1 *Partly* by the inquiry of the *Daughters of Jeruſalem*, what Chriſt is? *ver.* 9. 2 *Partly* by the Churches Patheticall deſcription of Chriſts tranſcendent excellencies, *ver.* 10. *to the end.* 3 *Partly*, by the inquiry of the daughters of Jeruſalem, after Chriſt, *c.* 6. 1. 4 *Partly* by the Churches declaring to them, where Chriſt was, *viz.* He was now returned, and gone down into his Garden *c.* 6. 2. 5 *Partly* by her affectionate complacency in Chriſt returned, *ver.* 3.

6. Chriſts ſweet and *conſolatory deportment towards his Church after her Deſertion*, and his returne to her. Wherein, 1. He aſſures her ſhe is as precious in his eyes, and as deare to his heart as ever, *c.* 6. 4. *to* 11. 2. He declares his deſire after the Spirituall Spring of the Churches graces, after the winter of her afflictions, *ver.* 11. 3. He diſcovers the Rapture of his raviſhed affections to her, moſt ſweetly inviting her to himſelfe, *ver.* 12, 13. moſt highly commending her throughout, *c.* 7. 1. *to* 8. and promiſing his preſence, and what he will do for her; that ſhe may become moſt delightfull to him, *v.* 8. 9.

7. Finally, the Church reciprocates her ut-

moſt affection to Chriſt, for his love. And this, I. More *Generally c.* 7. 10. II. More *Particularly*, Her deſire, 1 That Chriſt and ſhe may go together to view their Husbandry, whether their plants did flouriſh and fructifie, *viz.* The Goſpel thrive, *ver.* 11, 12, 13. 2 That ſhe may enjoy Chriſt moſt intimately and familiarly, *c.* 8. 1, 2, 3. 3. That the Daughters of Jeruſalem may not diſturbe him, *ver.* 4. 4 That it may be conſidered, what ſhe hath *forgone* and *undergone* for Chriſts love, *ver.* 5. 5. That Chriſt would give her a fuller 1 *Confirmation* of his love, *ſetting her as a ſeale upon his heart*: and a fuller 2 *Manifeſtation* or evident aſſurance therof, *Setting her as a Seale upon his Arme*, ſtrengthning, helping her, &c. and this becauſe ſhe beares to Chriſt an invincible and unquenchable love; *ver.* 6, 7, 6. That the *Gentiles* called *A little Siſter*, may be called, and incorporated into the Church with the Jewes, *ver.* 8, 9, 10. This is amplified by Chriſts common care of both, as one Vineyard, kept by himſelfe, not by others, as *Solomons* was, *ver.* 11, 12. Chriſt teaching his Spouſe her duty, *To her neighbours* in publiſhing and bearing witneſſe to his Truth; *To himſelfe* in Prayer and Thankſgiving, *ver.* 13.

III. *The Concluſion* of the Song, containing the Churches moſt Ardent Deſire after Chriſts

Christs second coming, that the marriage betwixt Christ and her selfe, may be compleatly consummated in Heaven those *Mountaines of spices*, c. 8. 14.

III. *THE PROPHETICALL BOOKS.*

THus farre of Books *Historicall* and *Doctrinal*, Now to the Books *Propheticall*. For distinction sake they are called PROPHETICALL, because the matter of them is principally *Prophetical*, though many *Historical* and *Doctrinal* passages are also inserted in them all along; as there are many prophecies of things to come, dispersed up and down the other Books, which yet are principally *Historical* and *Doctrinal*.

These *Prophetical Books* are in all 16, (*Lamentations* being counted an Appendix to *Jeremiah*) they may be considered, 1. According to the times of their prophecy and writing. 2. According to their Order as set in our Bibles. They are not placed in our *Bibles* in that method and Order as they were at the first spoken and written by the prophets.

I. *According to the times wherein they were first*

first prophesied and written. These times are for most part discovered in the beginning of the severall Prophesies, and of such we may determine certainly: or they may be collected from other Scriptures, or the matter of the Prophesies, of which we cannot conclude altogether so cleerly.

These times may be referred (as the *Historical* books) to three principall Periods, *viz.* 1. *Before*, 2. *Neere* or *under*. 3. *After* the Babylonish captivity. And if in these three periods we parallel these *Prophets*, with those *Historical Books*, they will notably help to cleer and explain one another.

I. *Before the transportation of Israel into Babylon*, These Prophets prophesied and wrote, *viz.*

1. Under *Uzziah* King of Judah, and *Jeroboam* the second, King of Israel.

JONAH, he prophecied before or about beginning of *Jeroboams* Reigne, See 2 King. 14 25. *As Ium. noteth in Jonah* 1. 1. About the close of his Reigne, thinkes *Drusius in Quæstis Epist.* 9.

AMOS.

1 *AMOS.* See Amos 1, 1.

2. Under *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah* Kings of Judah, and *Jeroboam* King of Israel.

HOSEA. Hos. 1. 1.

JOEL. *Joel* prophesied about the same time with Hosea, as is thought; because the things prophecied in *Joel*, relate to the dayes of *Uzziah* and *Jeroboam*. See *Jun. Annot. in Joel* 1. 1.

ISAIAH. Isa. 1. 1. (here the days of King *Jeroboam* are not mentio ned.)

MICHAH. Only under *Jotham*, *Ahaz*, and *Hezekiah*, Mich. 1. 1.

3. Under *Josiah*.

JEREMIAH. Till the eleventh yeere of *Zedekiah*, Jer. 1, 2, 3. being compared with Ier. 51. 64. *Jun. Annot.* ibid.

LAMENTATIONS. Written by *Ieremiah*, upon occasion of King Josiah's Death 2 Chr. 35. 25.

ZEPHANIAH. Zeph. 1. 1.

OBADIAH. Seems to be contemporary with *Ieremiah*, compare his prophecy with Ier.

Jer. 49. 7. &c. And Ezek. 25. 13. &c. *See Iun. in Obad.* 1.

NAHUM. About the close of *Iosiah's* Reigne as the matter of the Book, and the harmony of the History import. *So Iun. in Nah.* 1, 1.

HABBAKKUK. About the end of *Iosiahs* Reigne, or in his sons Reign, *Iunius in Hab.* 1. 1.

II. *Neere upon, and under the Babylonish Captivity.*

DANIEL. In the third yeere of *Iehoiakim's* Reigne, Dan. 1. 1.

EZEKIEL. In the fifth yeere of *King Iehoiakin's* Captivity, *Ezek.* 1, 1, 2, 3.

III. *After their returne from Babylons Captivity.*

HAGGAI. In the second yeere of *Darius*, and the sixth moneth, Hag. 1. 1.

ZECHARIAH. In the second yeere of *Darius*, the eighth moneth, Zech. 1. 1.

MALACHI. Last Prophecy of the Old-Testament. Reproves the corruptions after building of the Temple. *See Iun. in Mal.* 1, 1.

II. Ac-

II. *According to their Order as they are placed in our* Bibles. And ſo they are reſolved into two Ranks, *viz.* 1. The **Greater Prophets**, *viz.* The foure firſt (the *Lamentations* being annexed as an Appendix to *Jeremiah*,) ſo called, not becauſe theſe had *greater authority*, then the others, but from the *greatneſſe of their Bookes*; The prophecy of *Iſaiah*, being neer as big or bigger then all the *leſſer prophets*, together. 2. The **Leſſer Prophets**. *viz.* The twelve latter, *Hoſea*, &c. Which were digeſted into one volumne of old by the Jewes, (called the *Booke of the Prophets*, Act. 7. 42.) ſome of them being very ſmall, leſt any of them ſhould be loſt. All theſe books are named from their **Penmen**, except the *Lamentations*.

I. **The Greater Prophets**, are the Books of *Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel*.

Iſaiah

Isaiah

ISAIAH. This Book is set first, (though in time *Ionah*, *Amos*, *Hosea*, and *Ioel*, seeme to have been before him) perhaps, because of the excellency of the Prophecy, most frequently, fully and clearly prophecying of Christ, as if Christ had been exhibited already, had suffered already. Hence the *Ancients* called him *Evangelisticus Propheta*, & *Propheticus Evangelista*. *The Evangelicall Prophet*, and *Propheticall Evangelist*, Or the *Evangelist and Apostle of the Old Testament*. Christ and his Apostles greatly esteemed this Book. it being oftner alledged in the New Testament, then any other Book of the Old Testament, except the psalms. Some observe *Isaiah* to be quoted sixty times, the Psalmes sixty foure times. *Alsted. Ethiopians* had great respect to this

this Book as appears, Act.8.27.28.

Time of this Prophecy was in foure Kings Reigns, *Isa.*1.1. if we reckon from the death of *Vzziah*, *Isa.* 6. 1. till the fifteenth yeare of King *Hezekiah*, when the Babiloniſh Ambaſſadours came to *Hezekiah* and ſaw all his Treaſures, 2 *King.* 20. 12, 13, 14. He muſt at the leaſt prophecy fourty five years: but its probable he prophecied longer.

Scope; *To hold forth the true* Meſſiah *clearly, as the only ſufficient Remedy againſt all ſin and miſery.*

Generall parts, This Prophecy is either.

1. *Comminatory*, as it is for the moſt part, till *c.* 40. theſe promiſes are now and then inter-woven; Herein 1. The Jewes are threatned, *c.* 1. to *c.* 13. 2. Enemies of the Jeweſh Church are threatned, for the Churches benefit, *c*, 13. to *c.* 29. 3. The Jewes againe are threatned with the Babyloniſh Captivity, *c.* 29. to 40.

2. *Promiſſory*, and that 1. For the Reſtauration of the Old Church of the Jews from the miſery of that Captivity, *c.* 40. to *c.* 49. 2. For the compleating and conſummation of the Churches glory in the

Gospel times by Christ himselfe, *c.* 49. *to the end of the Prophecy.*

Jeremiah.

JEREMIAH. He was of the Towne of *Anathoth*, Jer. 1. 1. a very young man when he began to prophesie, *Ier.* 1. 6.

Time of his prophecy was in days *of Josiah, Jehoiakin* and *Zedekiah*, Jer. 1. 2, 3. which must needs be fourty three years at least by computation, both in *Judea* and *Egypt*.

Scope. *To divorce the Jewes in his times from their many horrid sins, denouncig heavy judgemenas against them: But to comfort the true servants of God in their lowest misery, with promises of Christ, and threatnings against all their enemies.*

Generall parts. Herein are

1. *The Preface*, containing the vocation of *Ieremiah*, *c.* 1.

2 *The Prophecy it self*, which is directed both against the Jews & the enemies of the Jewes, 1 Against the Jews 1. in *Judea*; under

under King *Iosiah*, *c.* 2. to *c.* 31. Under *Iehoiachim and Zedekiah*, *c.* 21. to *c.* 43. 2. In *Egypt*, *c.* 43. 44. 45. 2 Against the Jewes enemies. *viz.* Egyptians, *c.* 46. Philistines and Tyrians, *c.* 47. Moabites. *c.* 48. Ammonites, Edomites, &c. *c.* 49. Babylonians, *c.* 50. 51.

3. *Conclusion Historicall*, annexed to the Prophecy, by some other then *Ieremiah*, *c.* 52.

Lamenta:

UNto the prophecy of JEREMIAH may be annexed as an *Appendix* the Book of LAMENTATIONS. called in Hebr. קינות *Kinoth*, i.e. *Lamentations*; 2 *Chron.* 35. 25. and איכה *Ecbah*, *viz.* the first Hebrew word of the Book (as many other Books are named by the first word of the Book). This Book seems to be penned by *Ieremiah* the Prophet, upon the death of that precious *King Iosiah*, 2 Chron. 35. 25. when the Jewes fell to their sinfull

full confidence in *Egypt*, which Beginnings of ſorrows and miſeries gave *Ieremy* occaſion, (he knowing by the ſpirit of Prophecy the judgments which ſhould befall them) to *lament* all the miſeries from *Ioſiahs* death, till the deſtruction of the *Temple* and *Ieruſalem*, and captivity of the people in *Babylon*. The foure firſt chapters are penned alphebetically, (as many *Pſalmes* are for help of memory in ſuch an excellent piece as this is,) In 1.2,4. chapters, every verſe begins with a diſtinct letter of the *Hebrew Alphabet*, *c.* 3. hath only every third verſe ſo beginning. Moſt mournefull melting, patheticall affections abound in the whole Book. *Greg. Nazianzen.* Affirmed thus of himſelfe, *As oft as I take this Book into my hands, and read the Lamentations, I perceive my ſpeech to be ſtopped, and I am overwhelmed with tears, and methinks I ſee that Calamity as it were ſet before mine eyes, and I joyne Lamentations with* Jeremiah; *Greg. Nazianzen. Or.* 12. *pag.* 202. Paris, 1630.

Scope

Scope, seemes to be this. *Lively to point out the severity and impartiality of Gods judgements, even against his own deareſt people the Jewes for their iniquities, inviting them to repentance, faith and prayer, for obtaining of Gods favour in pardoning of ſin, and removall of judgement.*

Principall parts. Are:

I. *Narratory*, wherein are contained.

1. A moſt *Patheticall Deſcription* of the wofull miſeries, overwhelming *Ieruſalem* and *Iudea*, yet all acknowledged to be moſt juſtly inflicted for their ſin, *c.* 1.

2. A mournfull *expoſtulating Lamentation* for the deſolating miſeries upon all perſons and affairs, Civil or Eccleſiaſticall in the whole Kingdome, *c.* 2. 1. to 19.

3. The *Prophets counſell* to them to Convert to God and pray; and he gives them a forme of words, *c.* 2. verſe 19. 20, 21, 22.

4. The *Churches ſad complaints* (in one mans perſon) of Gods many and heavy afflictions upon her. *c.* 3. 1. to 18.

5. The *Arguments of comfort*, wherewith the Church ſupported her ſelfe in

theſe extremities v. 18. to 42.

6. How the Church *eaſed her heart* in crying to God for her ſelfe, againſt her enemies, *v.* 42. *to the end.*

7. Moſt *Patheticall Aggravations* of her calamities. *c.* 4. 1. to 21.

II. *Minatory*, againſt the enemies of *Iſrael*, *c.* 4. 21.

III. *Promiſſory*, to the afflicted daughter of *Sion*, c. 4. 22.

IIII. *Petitory*, wherein the Church of God, 1 bewaileth her miſeries, 2 Acknowledgeth ſin to be the cauſe thereof. 3 *Deprecats* his wrath, 4 And implores his mercy, *c.* 5.

Ezekiel.

EZEKIEL. He was deſcended of the Prieſtly ſtock, *Ezek.* 1. 3. *Prophecyed* in the land of *Chaldea*, to the Captives and Gentiles, in the fifth yeare of *Iehoiachin's* captivity, *Ezek.* 1. 1, 2, 3.

Scope. *To comfort the Church of God in Captivity, and to inſtruct them how to behave themſelves therein, amongſt*

mongſt profane Heathenish Idolaters.

Generall parts. Herein are,

I. *The Preface* ſetting forth the Prophets calling to this office; Gods call, *c.*1. *Ezekiels* fearfulnes, *c.*2. Gods confirming and ſtrengthning him, *c.*3.

II. The *Prophecy it ſelf*, containing three Ranks of Sermons preached at ſeverall times, to ſeverall perſons, &c. 1. *To the Iews*, whom he ſharply rebuks & threatens for their impieties in ſeventeen ſeverall ſermons, *c.*4. to *c.*25. 2. *To the enemies of Gods people*, whoſe ruine and deſtruction he foretels in eight ſermons, *c.* 25. to *c.* 33. 3. To the Jewes, exhorting them to repentance, and encouraging them to hope, not only for an *inchoate* deliverance from *Babylons* ſlavery, and that in ſix ſermons, *c.* 33. to *c.* 40. But alſo for a *conſummate* ſpirituall deliverance from ſpirituall miſery by Chriſt the *Meſſiah*, and this is ſet out in viſion 1 Of the new Temple to be erected, *c.* 40. 41, 42. 2 Of the new Worſhip of God to be reſtored, *c.* 43. 44. 3 Of the new *Ieruſalem*, and new earth that ſhould be diſcovered, *c.* 45. 46, 47, 48.

Daniel:

DANIEL, *Daniel* was carried captive with the Jewes into *Babylon*, Dan. 1. 6. living and prophecying among the Captives, a long time, foretold future events to the end of the world. Was a man of an excellent spirit, *Dan.* 5. 12. **Author** of this Book, *Matth.* 24. 15. *Dan.* 12. 4.

Scope, *To display unto Gods Church and people Gods wise and faithfull dealings with them in all states, from dayes of* Nebuchadnezzar *till Christ, for the comfort of the Jews, and from Christ to the end of the world, his peculiar Providence over his own in all their distresses and deliverances, for the comfort of the Saints under the New Testament.*

Generall Parts. This book relates principally two sorts of matters, *viz.*

1. *Matters*

1. *Matters done already for time past*, laid down *Historically*, c. 1. to 7. and these things are reported 1. Summarily. c. 1. 2 Severally under the *Babylonian Monarchy*, whereof we have 1 The Rise, c. 2. 3. 2 The Growth, c. 4. 3 The close, c. 5. Or under the *Persian Monarchy*, c. 6.

2. *Matters to be done afterwards for future*, laid down *Prophetically*, c. 7. to the end of the book. He prophecies, 1. *Of future Calamities*, where, in days of *Belshazzar*, he had a double vision Of the foure beasts c. 7. Of the Ram and He-goat, c. 8. In the time of the *Persian Monarchy*, where he hath a double vision, One in the first yeare of *Darius* the Mede, c. 9. The other in the third yeare of *Cyrus*, c 10. with the exposition of them c. 11. 2. *Of the Elects deliverance from these calamities*, both before and after Christ to the worlds end; though calamities of the Saints be sharp and long, yet at last deliverance shall fully come, and the promise thereof not faile, but be exactly fulfilled, c. 12.

2 The Lesser Prophets, or Minor Prophets so called, not because they had *lesser Authority* from

God for their Propheticall office, but because their *Books* are of a *farre lesse* bulk and volume then the former. They are twelve, *Hosea, Ioel, &c.*

Hoshea

HOSHEAH. he was sonne of *Beeri*, Prophecyed the same time that *Isaiah* did, *Hos.* 1.1. with *Isa.* 1.1. 2. He prophecyed (as is probable) longer then any other of the Prophets; in all about seventy years. Principally deals against the ten Tribes of *Israel*, now and then against *Iudah*. His stile is sharp and succinct, which makes him somewhat more dark and obscure.

Scope, *To convince the Iewes, especially the ten Tribes of their many great iniquities, especially of their idolatryes, and to perswade them to repentance with hope of mercy.*

Generall parts. This Prophecy is either I. *Para-*

I. *Parabolicall*, comprehending two Types. The first being propounded, *c.* 1. Accommodated, *c.* 2. The second in, *c.* 3. In both which under the Person of a Prophet, he signifies in himselfe future events, and evils that should befall the Kingdome and kingly house of *Israel*, Captivity, Blindnesse of the people, Illumination and Conversion of a remnant by Christ.

II. *Plaine and naked*, And so it is, Comminatory, and Consolatory. 1. *Comminatory*, which is laid downe chiefly in three sermons, or speciall Prophecies, *viz.* 1. *Against all Israel*, for their vanity, inhumanity, impiety; too evident in the Kingdomes present bad Government, dehorting *Judah* from *Israels* sins, both by the horrour of their injustice and feare of punishment, *c.* 4. 2. *Against Priests*, Israel, *and the kings house*, threatning ruine for their spirituall whoredome, and obstinate backsliding from God, observance of humane Traditions, carnall confidence in forraine Aid of Assyrians, Contempt of Gods word, casting off Gods Covenant, and other wickednesses and hypocrisies, *c.* 5, 6, 7. And all this under the Person of a *judge*. 3. *Under the Person of an Herauld, he proclaimes Gods judgements against them and the causes thereof.* viz. for their defection from his worship and spirituall Kingdome, and from the temporall Kingdome of *David*, Hypocrisie, departing

from all good, ſecure joyfulneſſe, ſacriledge and other hereditary ſins, threatning poverty, deportation, loſſe of Gods worſhip, death and devaſtation, *c.* 8,9,10 2. *Conſolatory*, which containes two ſermons. 1. Under the perſon of a *Father*, God promiſing in Chriſt, that (though neither Prophet, law, mercies nor judgements had brought them to repentance, yet) his Elect ſhould be converted, embrace Chriſt and the promiſes, *c.* 11. 2. Diſſwading them from Perfidiouſneſſe, Idolatry, Avarice, Pride, he promiſeth, (the wicked being deſtroyed) to preſerve a remnant, and to heale the penitent, *c.* 12, 13, 14. in *c.* 14. putting on the perſon of a *Friend*.

Joel.

JOEL. *Joel* was ſonne of *Pethuel*, Joel 1. 1. Some think this *Pethuel* was *Samuel* ſo called, i. e. *A perſwader of God*, Becauſe what he asked of God in Prayer, he obtained. *Alſt.*

Scope; to *convince the Jewes of their ſins by occaſion of an imminent famine and*

and to draw them to repentance, holding forth many inviting promiſes to the penitent.

Generall Parts. This Prophecy is, 1. *Comminatory*, threatning a grievous famine (taking occaſion thereof, by the Locuſts Caterpillers, and Palmer wormes, the forerunners of a famine) labouring to make the people ſenſible of preſent evils, and ſins the cauſe thereof. c. 1.

2. *Hortatory*, ſtirring them up to publique repentance, c. 2. ver. 1. to 19. Which Exhortation is urged, 1. By *promiſes* to his people both touching, *Temporall* deliverances from preſent evils, ver. 19. to 28. *Eternall* Evangelicall mercies in Chriſt, ver. 28. to the end of the chap. 2. By *threats* againſt their adverſaries on every ſide, c. 3.

Amos.

AMOS. *Amos* an heardman of Tekoa, yet furniſhed with a Propheticall ſpirit, *Amos* 1. 1. Severely denounceth judgements; is thought to be ſlaine by *Amaziah* the Prieſt.

Scope, *To hold forth the ſeverity of Gods*

Gods judgements against his Churches enemies, and his Church it selfe; for their sins. Annexing some Evangelicall Promises to a Remnant.

Generall Parts Herein are,

I. *Comminations.* 1. Against the enemies of the Church, for their insolencies against his people, &c. c. 1. 2. Against the Jewes and Israelites themselves for their own wickednesses. which threatnings are laid down. 1. More plainely against their Idolatry, c 2, 3. Violence, c. 4. Impiety, Pride, inhumanity, luxury, c. 5. 6. 2. More darkly and obscurely under three severall Types, the first c. 7. The second c. 8. The third c. 9. ad ver. 11.

II. *Consolations* and Evangelicall Promises, c. 9. ver. 11. to the end.

Obadiah.

OBADIAH. Who he was, is not evident by Scripture, but only by this Booke, that he was a Prophet. He prophesied against the *Edomites* or *Idumeans*, who came of *Edom*, which is *Esau*, Gen. 36, 1. 8, 19. and hated Israelites

elites Iacobs race, as Esau hated Jacob himselfe.

Scope, *To threaten ruine to the Edomites, for their enmity against the Israelites, and to comfort the Church with promised salvation and deliverance in Christ.*

Generall parts.

1. A Commination of imminent ruine to the Edomites for their enmity against the Israelites ver. 1. to 12.

2. A Prohibition of Edom from further injuring his people, ver. 12. to 17.

3. Ample promises of deliverance and salvation to the Church, by the kingdom of Christ, from all her enemies. ver. 17, to the end.

Jonah.

JONAH. He was son of *Amittai*, Ionah 1. 1. Some call him *The Prophet and Apostle of the Gentiles*; because he was sent to preach to *Ninive* the Metropolis of the *Assyrians*, a Gentilish City. This Booke is chiefly *Historicall.*

Scope.

Scope. *To shew how God invited the City of* Niniveh *to repentance by Jonas preaching.*

Generall parts.

1. Gods first calling of Jonas to preach, to Niniveh, with Jonas his refusall, Gods humbling him for it, and the effects of that humiliation, *Jonas* his Prayer, and deliverance, c. 1, 2.

2. Gods second calling of him to the same taske, together with Jonas his obedience, Ninive's Repentance, Gods forbearance of the Judgement threatned, and *Ionas* his passionate causelesse discontent, c. 3, 4. Nineveh Repenting, aggravated Israel's and Judah's impenitency.

Micah:

MICAH. He is described, Mic. 1. 1. Coetaneous to *Esay*, imitator of *Esay*, compare them together. Prophecied in corrupteſt times.

Scope. *To threaten destruction to Judah and Israel for their great impieties fomented among them by their Rulers*

lers and Prophets; but to comfort the remnant of the Elect by Evangelicall Promises in Christ.

Generall parts.

I. *His first Sermon.* 1. *Minatory*, both in generall against Iudah and Israel for their sins, c. 1, 2. and in especiall against Magistrates for their injustice, c. 3. 2. *Consolatory*, through the mercies of God, and the coming of the *Messiah* c. 4, 5.

II. *His second Sermon*, contaninig Gods 1. contestations against their sinnes c. 6. 2. Gods Consolations of his Elect remnant, with Gospel promises, c. 7.

Nahum,

NAHUM. He is described, Nah. 1. 1. About same time that *Ieremiah* prophecyed in *Iudea*, *Nahum* prophecyed against *Nineveh* the Metropolis of *Assyria*, relapsing to impiety after *Ionas* his preaching; before *Babylons* Captivity.

Scope. *To comfort the Iewes and the*

the godly Iſraelites by the denouncing of judgments againſt the Aſſyrians, who under Pul, Tiglath-Peleſar, Salmanazar, Senacherib and Eſarhaddon their Kings, grievouſly infeſted Iſrael: Eſarhaddon carrying Iſrael Captive to Aſſyria in dayes of Manaſſeh.

Generall parts.

I. A *Preface* to the prophecy from the Nature of God, 1. Moſt potent and ſevere againſt all his wicked enemies, c. 1. ver. 2. to 7. 2. Kind and gracious to the godly and faithfull, ver. 7.

II. *Denunciation of judgement againſt Nineveh*, and the kingdom of Aſſyria, under the Metaphor of a mighty flood that ſhould at laſt deſtroy them, c. 1. 8, 9, 10. Together with the cauſes of thoſe judgements ver. 11. to the end of the chap.

III. *Amplification of theſe threatned judgments*, 1. Partly by a lively *Ad-umbration* and deſcription of them, c. 2. 2. Partly by a *Narration* of the cauſes procuring theſe judgments, viz Their Cruelties, whordoms, ſorceries, Idolatries, c. 3. 1. to 8. 3. Partly by *confirmation* of theſe threatnings fore-prophecied, by example of Gods judgements upon Alexandria in Ægypt, *c.* 3. 8. *to the end.*

Habakkuk

Habakk:

HABAKKUK. As *Nahum* propheſied againſt *Niniveh* and *Aſſyrians*; ſo *Habakkuk* againſt both *Iewes* and *Babylonians*.

Scope. *Both to warne the Iewes of their overthrow by the Chaldeans for their ſinnes, and to comfort them afterwards by their enemies deſtruction, but their own life of Faith in deepeſt afflictions.* The propheſy is laid down Dialogue-wiſe.

Generall parts.

I. The prophets Complaint and Expoſtulation to the LORD againſt the extreame wickedneſſe of the Iewes, *c.* 1. 2, 3, 4. II. The LORDS anſwer to the prophet, threatning great calamities to the Iewes by the proud deſtructive Caldeans. *ver.* 5. *to* 12. III. A ſecond Expoſtulation of the prophet, againſt the cruel oppreſſion of Iewes, as well good as bad, under the wicked blaſpemous King of Caldeans, *ver.* 12. *to the end of the chap.* IIII. Gods ſe-

cond

cond anſwer to the Prophet. 1. Directing the good to manage ſuch deep afflictions under the Caldeans, viz. By living by Faith in hope of deliverance, c. 2. 1, to 5. 2. Threatning to be avenged upon the Caldeans for all their wickedneſſe and cruelty againſt his people, ver. 5. to end of the c. V. The prophets ſealing up the Doctrine of the life of Faith in his excellent prayer penned in his own and the Churches name, c. 3.

Zephania,

ZEPHANIAH. His ſtock, and the time of his prophecy is deſcribed, *c.* 1. 1. He was coetaneous to *Ieremiah*, prophecied the ſame things for ſubſtance, but farre more briefly and ſuccinctly. He prophecied againſt both Iewes and forraigne Nations.

Chiefe Scope. *To Reprove the wickedneſſe of the Iewes; eſpecially of the Princes and many of the people, for hankering after Idolatry, expecting it ſhould be ſet up againe, Hiding their Idols; even*

ven after that glorious Reformation of King Josiah. And to comfort the Elect remnant with Evangelicall promises, and Reformation by Christ.

Generall parts.

1. *A most severe denunciation* of desolation and other judgements to befall all sorts both in Jerusalem and Iudea, for their secret idolatries, oppressions and injurious coveteousnesse, c. 1. 2. *An exhortation* of the Jewes to Repentance and self-Reformation both the graceless Iewes and those that had some sparkes of Grace appearing in them. Partly by the exemplary formidable judgements which God would execute upon forraigne Nations in sight of the Iewes, c. 2. Partly by threatnings of judgements against Iewes themselves for their sins if they repented not, c. 3. 1. to 8. 3. *A sweet consolation* made up of Evangelicall promises touching the calling of the Gentiles, Restauration of the Church, pardon of sins, Purity and everlasting glory by Christ, *c.* 3. 8. *to the end.*

Haggai.

HAGGAI. Of him and the time of his prophecy, See Hag. 1. 1.

Scope. *To quicken the Iewes that had returned from the Babylonish Captivity, (being now extreame ingratefully dull in the worke of Reformation,) to lay aside all sluggish delayes and excuses, and to make haste with the repaire of the Temple.*

Generall parts.

I. *Gods sharp reprehension* of the ingratefull sluggish Iewes for their great sin in not repairing the Temple, *c.* 1. 1. *to* 12.

II. *Gods singular encouragement* of the Iewes to fall speedily and vigorously to this work, by divers sorts of excellent promises. *viz.* 1. Of his promoting and perfecting the worke, when they should sit close to it, *c.* 1. 12. *to the end.* 2. Of the surpassing glory that he would communicate to this latter Temple (though the structure was not so stately) beyond that of the former Temple. *c.* 2. 1. *to* 10. 3. Of Gods singular benediction upon the Corne and all the fruits of the earth for their use, if they would buckle diligently to this Temple-worke, *ver.* 10. *to* 20. 4. Of the glorious excellency of Christs kingdome, the perfection and complement of all Reformation, *ver.* 20. *to the end.*

Zechariah

Zechariah

ZECHARIAH, His deſcent and the time of his Prophecy, *See in Zech.* 1.1.

Scope, *To encourage and incite the people returned from Captivity, eſpecially the Governours,* Zerubbabel *and* Joſhuah, *to the building of the Temple.*

Generall parts. This Prophecy ſeems to comprize the ſumme of five Sermons ſeverally preached by the Prophet. *viz.*

I. *His penitentiall ſermon* calling the Jews to repentance. This is prefixed as A Preface, before the following Sermons of mercy and judgement, to prepare for the receiving of that, the avoiding of this, *Zech.* 1, 1. 2. to 7.

II. *His viſionall Sermon*, viz. His Prophetticall viſions, which are in all eight, ſome very obſtruſe; ſome light may be brought to them, by comparing them with *Daniels* Prophecy. Theſe viſions ſeem to be delivered at once; are contained from *c.* 1,7. to *c.* 7,1. Theſe viſions are I. Viſions of Peace, as 1. *The viſion of men on horſe back among*

the myrrtle-trees in the bottome : pointing out Christs singular presence with, and providence over his Church, in lowest state, *c.* 1. 7. to 18. 2. *The vision of four Carpenters, &c.* intimating how God would break and scatter the horns of his Churches enemies, *c.* 1. 18. *to the end.* 3. *The vision of the man with the measuring line in his hand to measure* Ierusalem, promising the Restauration and re-peopling of *Ierusalem, c.* 2. 4. *The vision of* Ioshuah *the High-Priest in filthy garments, and* Sathan *at his right hand accusing him :* Showing that thongh sins of people and Priest might be objected against them, and their intercessors, yet they had another High Priest, who would plead their cause, pardon their sin, build the Temple, and quiet his Church, *viz.* Christ the Branch, *c.* 3. 5. *The vision of the golden candlestick and the two olive trees standing by it:* declaring that Gods grace alone is sufficient for the reparation and preservation of his Church, without all other created meanes, against greatest mountaines of opposition, *c.* 4. II. Visions of judgement, *c.* 5. and 6. *The vision of the flying Book : and of the Ephah.* evidencing, that though their state should be restored, and his Church established amongst them : yet he would severely punish them for their sins at present, and subvert them for future, if their sins grow riper and riper, *c.* 5. III Visions of comfort. *viz.* c. 7. *The vision of foure chariots*

riots drawne with foure ſorts of Horſes; comming out from between two Mountaines of braſſe; Comfortably pointing out, the Provident Decrees and Counſels of God immoveable as mountaines of braſſe, and directing (for his Providence begins and ſteers all actions) the courſe and motion of the foure chariots and horſes, (*viz.* either the foure *Empires* of the earth, or (as ſome think,) the Angels of heaven, thoſe miniſtring ſpirits) for the fulfilling of his will for his Churches good; ſo that whatſoever his Church had or ſhould further ſuffer under them, was foreſeen and fore-appointed by God himſelfe; a great comfort to them that were come out of captivity already, and to them that as yet remained in captivity, *c.* 6. 1. to 9. 8. The *viſion* or rather *the Hiſtorical Prædiction of what was really to be done, for his Churches comfort*, viz. the oblation of ſome Iewes which came from *Babylon*, as Embaſſadors from the reſt, and the typical coronation of *Ioſhuah* the High-Prieſt under which is declared the Kingdome and Prieſt-hood of *Chriſt*, together with the reeſtabliſhment and enlargement of the Church under him, *c.* 6. 9. *to the end.*

III. *His Caſuiſticall Sermon*, wherein the Prophet at large reſolves the Iews in a Caſe of conſcience touching *Faſting*, propoſed to him and the Prieſts, with many other Leſſons excellently inſerted, *c.* 7. and *c.* 8.

IV. *His Propheticall Sermon,* foretelling future events, *c.* 9. 10. and 11. wherein are principally considerable. 1. Threatnings of destruction to the Churches enemies, Land of *Hadrach, Damascus, Hamath,* &c. *c* 9, 1. to 7. 2. Promises of deliverance and protection to his Church against al their enemies, *c.* 9, 7, 8 3. Promissory predictions of Christs *Incarnation, Kingdom,* and the *Benefits* thereof to his people, from whom all comfort and salvation principally flowes, *c.* 9, 9. to *c.* 11, 1. 4. Denunciations of dreadfull judgements even to the Jewes themselves, for their ingratefull and abominable rejection of Christ and his Gospel, *c.* 11.

V. *His Evangelicall Sermon,* peculiarly belonging to the Church which Christ had gathered by his Gospel, *c.* 12. 13, and 14. wherein are laid down many sweet priviledges of the Church. 1. The Churches victory over all her enemies, to whom shee shall be *A cup of trembling,* A *Burdensome stone,* *A torch of fire in a sheaf* c. 12, 1. to 7. 2. The Churches safety and protection only from the Lord. *c.* 12, 7, 8. 3. The Benefits enwrapped in this salvation for the Chnrch, *viz.* 1 Heart-wounding repentance for their sinnes that pierced Christ, *c.* 12, 9. *to the end,* 2 Remission of all sins to the penitent by faith in the blood of Christ, *c.* 13, 1. 3 Purifying of the Evangelicall doctrine from all pollution and defilement, *v.* 2. to

2. to 7. 4. A ſelect ſeparation of the remnant appertaining to the Election from the droſſy multitude, *c.* 13. 7. to *c.* 14, 12. 4. The removall of all the Churches ruined enemies, from offending the Church any more, or ſubduing them to the Church, and conſecrating all their wealth to holy uſes, *c.* 14, 12 to *the end of the Book.*

Malachi.

MALACHI. he prophecyed after the *Babyloniſh* captivity, the Temple being now repaired, and the publike worſhip reſtored, againſt the many notorious corruptions remaining among them, even after ſuch wonderfull mercyes. He is the laſt Prophet of the Old Teſtament, deciphering out in the cloſe of his Book *Iohn the Baptiſt*, the firſt Prophet of the New Teſtament, *Mal.* 4. 5, 6. with *Luk.* 16. 16.

Scope. *To call the Iewes, after this Reparation of Gods Temple and worſhip, to Repentance, from their many and foule corruptions; eſpecially the comming of Chriſt*

Christ the Messiah, the great Reformer and Refiner of his Church, being so neare at hand.

Generall parts. Besides the Title, herein are wrapped up in one continued Sermon, these principall matters.

I. *A Preface* (aggravating the ingratefull wickednesse of the Jewes) drawne from Gods singular love in Election of them in *Iacob*, when he rejected the *Edomites* in *Esau*. *c.* 1. 2. *to* 6.

II. *A sharp contestation against the People, especially the Priest* the keepers of the law, for their corruptions. *viz.* 1. Against their contempt and pollution of the worship of God, which Priests should have vindicated, by office *c.* 1. 6. *to c.* 2. 10. 2. Against their corrupt Marriages, both Marriages with infidels, and Polygamies. *c.* 2 10. to 17. 3. Against the wickednesse and perverseness of many, that made a mock of Gods justice and judgements, *c.* 2. 17. *to c.* 3. 7. 4. Against their Sacriledge, in robbing God of Tithes and Offerings &c. *c* 3. 7. *to* 13. 5. Against their Atheisticall contempt of Gods feare, worship, and true repentance *c.* 3. 15. *to* 4. 5.

III. *An earnest invitation of all to repentance*, that so they might be prepared, duely to entertaine the *Messiah*, who with his forerunner *John* the Baptist, in the spirit and power of *Elias*, was now immediately to appear

appeare in humane fleſh, *c.* 4, 5, 6.

Thus farre of the Old Teſtament, *wherein the New Teſtament is* veiled: *Come we next to conſider of the* New Teſtament, *wherein the Old Teſtament is* Revealed.

II. THE

THE NEW-TESTAMENT. II.

THE NEW TESTAMENT, Revealing fully and cleerly the NEW COVENANT in Christ, and the Spirituall administrations thereof, is contained in the Books written since Christs manifestation in the flesh. In Reading of the Old-Testament, the veile is untaken away: ——But (in the NEW TESTAMENT) the veile is done away in Christ. *And we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory.* 2 Cor. 3. 14. 18. in the Books of the *Old Testament*, God describes to us, *The Old Covenant of Grace* in Christ veiled under *Pro-*

Promiſes, *Prophecies* and *Types*: In the Books of the *New Teſtament* The Lord delineates to us *The New Covenant of Grace* in Chriſt *unveyled, actually exhibited* and *performed*; Chriſt being the body and ſubſtance of all thoſe ancient Types and Shadowes, *John* 1. 17. *Hebr.* 10. 1. *Coloſſ.* 2. 17. The Center and meeting-place of all the Prophecyes and Promiſes, *Luke* 1. 70. and 24. 27. *Acts* 10. 43. 2 *Cor.* 1. 20.

The Bookes of the New Teſtament are either 1 *Hiſtoricall*. 2 *Epiſtolicall*, or 3 *Propheticall*, as further appears in the annexed *Table*. ☞

I. *HISTO-*

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I. HISTORICAL BOOKS.

THE HISTORICAL BOOKS of the *New Testament* are such as containe principally matters of *Fact*, though matters of *Faith* and *Doctrine* are also interwoven. The *Histories* of the *New Testament*, are I. *Of Christ the head* of the Church. II. *Of the Church* of Christ, his body.

I. THE HISTORY OF JESUS CHRIST himselfe is contained in the *Foure Evangelists*, wherein Christs *Genealogy*, *Nativity*, *Life*, *Doctrine*, *Miracles*, *Death*, *Resurrection* and *Ascension*, are described. *Matthew*, *Mark*, *Luke* and *John*, are usually called by way of emphasis, **The foure Evangelists**, because they alone wrote the *Evangelicall History* of Iesus Christ. *Matthew* and *John* were Apostles *Matth.* 10. 2, 3. *Mark* 3. 18, 19. *Mark* and *Luke* were (though not Apostles, yet) holy Apostolicall men, the Apostles disciples, Companions and assistants in the work of the Ministry.

The generall and common Scope

of

of these foure Historyes, and of the writing of them is that which *John* expresseth in particular, *viz.* That we *might believe that Jesus is the Christ, the sonne of God, and that beleeving we might have life through his name*, John 20. 31. Particular ends, and occasions may be noted in the particular considerations of them.

This one History of Jesus Christ, is written by foure severall Penmen. The Reasons thereof are worthy to be inquired into.

Ancient writers (who much please themselves with the mysteriousnesse of Numbers) have excogitated divers; Some fetch a Reason from the foure Rivers of Paradise. *Origen.* Some, from the foure rings of the Ark wherein the the Tables of the law were contained, *Hieronym.* Some from the foure chief Cardinall winds *Iræn. Adverſ. Hæreſ.* l. 3. c. 11. Some thinke that the Gospel being to be dispersed to the whole world, the world being divided into foure chiefe parts, therefore there were *foure-Evangelists*, and hence this History of Christ, written by foure Evangelists,

lists, is called *Sancta Quadriga Domini*, i. e. *The Lords chariot drawn of foure, wherein Christ rides as in triumph throughout the world, to spread abroad the sweet odour of his knowledge, &c.* D. Aurel. Augustin. de consensu. Evangelistarum, lib. 1 c. 5, 6, 7. Tom. 4. *August. Expos. in Evang. Joan. Tract.* 36. *Iraen. quo supra.* Most accommodate that of *the four* * *living creatures*, Ezek. 1. 5. and Rev. 4. 6. to the number of the *Evangelists*, but severally. *Ambrose* gives, the *Man* to *Matthew*, who begins with Christs pedigree; The *Lyon* to *Mark*, who begins his History of the Lyon-like ministry of *John Baptist*, that Evangelicall *Elias*, Christs immediate forerunner; The *Calfe* to *Luke*, who begins his Gospell with the Nativity of Christ, and that *in a stable*, there being *no room for him in the Inne*; and the *Eagle* to *John*, who in the beginning of his Gospel soares aloft to that high mystery of Christs Divinity and Godhead, *D. Ambros. Praefat. in Evang. secund. Luc.* But leave we these notions of wit, which seem rather to be *similitudes*, *allusions*, or *Allegories*, used for illustration, rather then Ar-

* Haec autem animalia tria, sive leo, sive homo, sive vitulus in terra gradiuntur: unde isti tres Evangelistae in his maximè occupati sunt, quae Christus in carne operatus, & quae precepta mortalis vitae exercendae carnem portantibus tradidit. At vero Joannes super nubila infirmitatis Humanae velut Aquila volat, & lucem incommutabilis veritatis acutissimis at-

Arguments for demonstration, why these foure should write our blessed Saviours History.

We may rather conceive Christs History was written by these foure.

1. Because God, who appointed many witnesses of Christs doctrine and works, &c. not only to *Jerusalem*, all *Iudea*, and *Samaria*, but to the utmost parts of the earth, *Act.* 1.8. & 10.39,41,24. did peculiarly stir up these foure persons by his spirit to this work; for holy men writ who were moved, and *as moved by the Holy Ghost*, 2 Pet. 1.20, 21.

2. This History of Christ, is the History of Histories, of greatest worth in it selfe, and concernement to us: and likely to be most opposed by the Devil, & the wicked world, &c. therfore God (that requires two or three witnesses, for confirmation of things, *Deut.* 17. 6. *Heb.* 10.28.) makes use of foure witnesses to write Christs story, that by the writings of foure, every thing might be established, beyond suspition.

3. That we may see the authority of the Gospel, depends not upon the Penmen thereof, but upon the Holy Ghost in-

that indites it, and therefore this Hiſtory is written, not only by *Matthew* and *John*, Apoſtles, who were eye and eare-witneſſes of what Chriſt did and ſpake; but alſo by *Mark* and *Luke* the Apoſtles followers, who ſtedfaſtly believed the Apoſtles report, *Luk.* 1. 1, 2. though not eye-witneſſes themſelves, yet were incited thereto by the ſpirit.

4. That this Goſpel-Hiſtory might be compleated, one explaining what another left obſcure, for matter or order, one ſupplying what another had omitted, As, **Matthew**, who wrote firſt, (as *Pareus* thinks *Proem. in Matth. p.* 509.) *viz.* in the ninth yeare after Chriſts aſcenſion, for the moſt part relates the things done, but ſeldome inſiſts upon the order of doing them. **Mark** who wrote next, *viz.* in the tenth yeare after Chriſts aſcenſion, briefly relates what *Matthew* did more largely, (*Mark* being as an Abſtract, or Epitome of *Matthew*,) but withall he more inſiſts upon the ordering and timing of things done. **Luke**, who wrote in the fifteenth year, after Chriſts aſcenſion, having ſeen others writings, propounds to himſelfe

to write of things from the very first, and that methodically; *It seemed good to me also, having had perfect understanding of things, from the very first, to write unto thee in Order*, Luke 1. 3. In many things he shews the order of things by circumstances, and in most agrees with *Mark*, whence *Tertullian* cals *Luke's* Gospel, *Digestum Historiæ Evangelicæ*, i. e. *An order by digesting of the Evangelicall Story*: but sometimes things manifest in *Matthew* and *Mark*, he puts not in their own place. John who wrote his Gospel in the two and thirtieth yeare after Christs ascension, professedly, (as *Eusebius in hist. Eccles.* testifies) addes the Acts of Christ in the first yeare of his Ministry, omitted by the rest. And in the rest of his History, he not only insists much upon Christs doctrine not formerly spoken to, but also expressely notes the *Feasts* of certaine distinct years, incident in the time of Christs ministry, intimating that the Evangelicall History penned by others, should be distributed into certain years, according to those *Feasts*.

5. Finally, though the Holy Ghost could

could by one and the same contexture of words, have given us the History of Christs words and deeds, (as *Gerson* noteth) yet not without some great mystery therein, he pleased, *sub quadam concordissima*, (*si ita dici posse*) *dissonantia* i.e. *under a certain Harmonious & most concording dissonancy*, (*if we may so speake*) *to excite the minder of the faithfull, to the more humble and vigilant investigation of the truth*; *that so it might appear*, the foure Evangelists) *did not speak by mutuall* Conspiration, *but by divine* Inspiration.

Matthew.

THE GOSPEL ACCORDING TO MATTHEW. The English word [Gospel] comes from the old Saxon word, [Godspel] i. e. *Good speech*. The Greek word signifies *Good-tydings*, or a *Good-Message*: This word *Gospel* in New Testament, is of severall acceptations. It is used.

- 1. *In bad sense* for a false pretended Gospel, Gal. 1. 6. 7.
- 2. *In good sense* and that either
  - 1. *Properly*, and so the word is used, either
    - 1. *Generally*, For the Doctrine or Promise of salvation freely by Christ to all that will believe. Thus the Gospel is everlasting, *Rev.* 14. 6. one and the same under Old and New Testament, *Gal.* 3. 8.
    - 2. *Specially*, for the Doctrine of grace in accomplishing the Promise by Christ exhibited; this is peculiar to the New Testament *Rom.* 1. 1. 2. 2 *Cor.* 4. 4.
  - 2. *Metonymically.*
    - 1. For the *Preaching*, or Ministery of the Gospel, 1 *Cor.* 9. 12. 14.
    - 2. For the *History of Christ*, who is the prime Subject of the Gospel. Thus the Books of *the four Evangelists* are called Gospells.

This Book is called *The Gospel according to Mat*, because he was Penman of it, Matthew, an Hebr. name, in Syriack מתי *Mattha*, some derive it from מס *Mas*, i. e. *Tribute*, others from מחה *Mathach*, i. e. *to extend, to explaine*, &c.

So

so that *Matthew* should sound as much as, *An explainer*, viz. of Scripture. But rather it is to be deriv'd from מתן *Nathan* i.e. *he hath given or bestowed*, whence מתתי *Matthai*, *A gift*; so *Matthew* notes a Gift, viz. of God, *vid. Greg. Gregorii Lexicon sanctum, Sect.* 858. *p.* 641. *Matthew* was also surnamed *Levi*, in Hebr. *i. e. associated*, Mark. 2. 14. Luk. 5. 29. so he had two names. He was the sonne of *Alpheus* Mark. 2. 14. By profession a *publicane*, sitting at the Receipt of Custome, *Luk.* 5. 27. *Mark.* 2. 14. with *Matth.* 9. 9. his calling was very infamous among the Jews, yet Christ calls him from the Receipt of custome, to be a disciple, who presently obeyed, and made Christ a *great feast*, Luk. 5. 27, 28. 29. *Mark* 2. 14, 15. Matth. 9. 9, 10. He was one of the twelve Apostles. *Matth.* 10. 3. Penman of this book, Authority whereof was never questioned by the Church of Christ. He is called, *A most faithfull Commentator of the Gospel*, by *Tertul. lib. de carne Christi*, c. 22. p. 310. *edit. Franeker*, 1597. He preached the Gospel to sinners, not only by word, but by exemplary correcting

his own life. *Chrysost. in Præfat. oper. imperfect.*

Matthew wrote his Gospel as some think in the one and twentieth yeare after Christs ascension, *Iren.* l. 3. c. 1. Or the fifteenth yeare, As *Nicephorus l.* 2. *c.* 45. Or the ninth yeare after Christs ascension, as *Paræus Proem. in Matth. p.* 599. and *Alsted in Præcog. Theol. l.* 2. *c.* 123. *p.* 710.

Occasion of *Matthews Gospel*, some declare thus. *Matthew* after he had first preached to the *Hebrews*, and thence was to go to the *Gentiles*, he committed his Gospel to writing, that so he might supply and compensate his absence by his writing, left behind with them, *Euseb. Hist. Eccles. l.* 3, *c.* 24. and out of him *Nicephorus l.* 2. *c.* 45.

The language, in which *Matthew* wrote, some thinke was Hebrew; that he being an Hebrew, wrote in Hebrew to the Hebrews, divers Ancient writers embrace this opinion, *Iren. l.* 3. *c.* 1. *Athanas. in Synops. p.* 141. *Euseb. Hist. Eccles. l.* 3. *c.* 24. *Nazianz. in Carm. Hieron. Præfat. in* 4. *Evang. ad Damas. & in c.* 11. *Hosea. August de consens. Evang.*

Evang. l. 1. c. 2. Nicephor. l. 4. c. 33. And that it was translated into Greek, By *John* the Evangelist, as some; By *James*, as others; By *Luke* and *Paul*, as others; By *Mark*, as others are of opinion. Some thinke he wrote not in pure *Hebrew*, but in *Syriack*, being the Dialect then most commonly used, *Alsted. Præcog. Theol. l. 2. c. 123.* But others Judge, *Matthew* wrote not his Gospel originally in *Hebrew*, but in Greek, and that upon these grounds. 1. The Hebrew Gospel of *Munsterus* his Edition is such for language, as it is improbable it should be written by *Matthew*, or any other skilfull in the Hebrew tongue. 2. The same Authors who report *Matthew*, to have writ in Hebrew, acknowledge the Greek Gospel of *Matthew* in the Apostles times, to be commended to the Church as Authentick. *Iren. l. 3. c. 39. Hieron. in Catal. illustr. Euseb. l. 3. c. 24.* and 39. and *l. 5. c. 10.* &c. 3. The other Apostles originally wrote in the Greek tongue, (as then most common) and that not only promiscuously to all both Jewes and Gentiles, but peculiarly

when they wrote to the Iewes. As *Author of the Epistle to Hebrews*, *Peter*, *Iames*. And their Apostolicall function requited them to write in the most knowne tongue, as most to edifying. 4. *Matthew's* stile plainly agrees with *Mark's*, differs not much from *John's*, and though therein there be some *Hebraismes*, so there are in most books of the *New Testament*. 5. *Matthew* interprets *Hebrew* names by *Greek*, therefore he wrote in Greek not in Hebrew, *e. g.* *Immanuel* Matth. 1. 23. *Golgotha*, Matth. 27. 33. *Eli Eli lamasabachtani*, *Matth.* 27. 46. 6. None can certainly tell who should be the Author of the *Greek version*, if *Matthew* wrote in *Hebrew*. And this opinion tends to destroy the credit and authority of *Matthew's* Gospel in Greek.

Scope. *To evidence to all, but especially to the beleeving Hebrews, with whom he had preached, that this Jesus Christ, was the true* Messiah; *the true promised seed of* David *and* Abraham, *Matth.* 1. 1.

Principall parts. This History describes.

I. *Christs*

I. *Christs Birth*, and there, His Genealogy, Conception, Nativity, Place where, and some Consequents thereupon, *c.* 1. 2.

II. *Christs Life*, wherein are deciphered,

1. The things done in reference to Christs threefold office. *viz.* I. *Priestly*; His inauguration by *Iohns* publike promulgation, *c.* 3. II. *Kingly*, he combates with Sathan and conquers him, *c.* 4. III. *Prophetically*, which he executed. 1. Alone by himselfe, and that either, *As a Prophet only*, teaching, 1 The *Causes* of Godlinesse, *c.* 5. 2 The *Duties* of Godlinesse, *c.* 6. 3 The impediments unto Godlinesse, *c.* 7. *As a Prophet and King joyntly*, doing miracles, *c.* 8. and 9. 2. Together with, or by his Apostles in their ministry, *c.* 10.

2. The authority and esteem that Christ had. 1. With his owne, *c.* 11. 2. With others, both 1 *Ecclesiasticall* Persons who conferred with him, that they might ensnare him and accuse him, *c.* 12. 2 And *Politicall*, whether with the people, who flocked to heare him preach. *c.* 13. Or with the Magistrate, *Herods* opinion of him, *c.* 14.

III. *Christs death*. Set forth by the *Antecedents*, *Manner*, and *Consequents* of it.

I. *By the Antecedents of it*, comprised in his journey to *Ierusalem*, wherein note,

1. Whence

1. Whence he went, the terme from which, *viz.* From *Galilee*, *c.* 15. compared with *c.* 19. 1. while Christ was in *Galilee*. 1. He answers the Pharisees and Sadduces about a signe, *c.* 16. 2. He is transfigured to encourage both himselfe and his Apostles against his passion, *c.* 17. 3. He preacheth humility and love to his disciples, *c.* 18.

2. What way he went, *viz.* through the coasts of *Judea*, where are recorded his words and deeds, *c.* 19. and 20.

3. Whither he went, the terme to which, *viz.* To *Jerusalem*. Here are declared, 1. How he was entertained at *Jerusalem*, *c.* 21. 2. What he did there, *viz.* He disputed with *Sadduces* and *Pharisees*, *c.* 22. Accused the *Pharisees* of Hypocrisy, &c. *c.* 23. Foretold *Jerusalems* destruction, and the signes of his comming to Judgement, *c.* 24. Admonisheth all to prepare for the last judgement, and describeth it. *c.* 25.

II. *By the manner of his death*, where note 1. The Preface, or Harbenger of it, his *Agony* in the Garden, *Judas* his Treachery, &c. *c.* 26. 2. The Progresse made to bring him to his end, both in the *Ecclesiasticall* and *Civil* consistory, *c.* 27. 3. The Consummation of his passion, *c.* 27.

III. *By the Consequents of his death*, *c.* 28.

MARK

Mark.

THE GOSPEL ACCORDING TO MARK. So denominated from *Mark* the Penman of it.

MARK, some derive from the Hebr. מרק *Marak*, i.e. *He hath polished*, &c. As Hebrewes. Others rather take it to be a Latine name (made a Denizon in the Greek tongue) and derived from the moneth of *March*, because *Mark* was borne in that moneth, it being usuall so to denominate men that were born in *March*, *Probus*. He was also called *John* Act. 12. 12. & 15. 37. *viz. John Mark*. His Father seemes not to be mentioned in Scripture. His mother was that *Mary* in whose house they were praying for *Peter*, when *Peter* brought out of prison by the Angel, came and knockt at the doore, Act. 12. 12. He was cousin to *Barnabas*, *his Sisters Son*, Col. 4. 10. Though he was not an Apostle, yet he was an Apostolicall man. Some think he was one of the 70 Disciples. *Hieronym.*

If

If ſo, he both heard and ſaw Chriſt. However he was the follower of *Paul* and *Barnabas*, Act. 12. 25. And they *had him to their Miniſter*, Act. 13. 5. Afterwards when there aroſe a ſharp controverſie betwixt *Paul* and *Barnabas* about *Mark*; *Paul* and *Barnabas* departed a ſunder, and *Barnabas* took *Mark* along with him to *Cyprus*, Act. 15. 37, 38. 39. And after this (as ſome thinke) *Mark* lived with *Peter*, who cals him *Marcus* my ſonne, 1 *Pet.* 5. 13. From whoſe mouth he wrote the Goſpel, as ſome think, yet others are of opinion, there were two *Marks*, *Vid. Jacob. Laurent. in* 1 *Pet.* 5. 13. *Irenæus* ſtiles him *The Diſciple and interpreter of Peter*. Iræn. adverſ. Hereſ. l. 3. c. 1. p. 229. edit. Colon. 1596.

Mark wrote his Goſpel two yeares after *Matthew*, as ſome think, *vid. Annotat. in Irenæum quo ſupr. p.* 229. 230. And he wrote it upon occaſion of the requeſt of ſome Brethren at *Rome*, as ſome conceive. *Epiphan Hereſ.* 51. *Euſeb. Eccleſ. Hiſt. l.* 6. *c.* 11. *& l.* 1. *c.* 15. *Niceph. lib.* 2. *c.* 15. *Hieron. Catal. illuſt.* That conceit of *Baronius* that he

wrote

wrote his Gospel in Latin, is rejected as groundlesse. *Gerh. loc. com. de Sac. Script. exeg. c. 9. §. 244.*

Scope: *To describe the true Christ, and to prove that Iesus is the Christ.* And this he doth compendiously, as *Matthew* had done before more copiously. He also notes the Series and Order of the History.

Principall parts: An Historicall Narration of Christs life, and death is orderly and compendiously laid down;

I. *Christs life and conversation* is described,
1. By his fore-runner *John Baptist*, c. 1.
2. By things done by Iesus Christ, either,
1. *Before his transfiguration*; as, the *Oracles* which he preached, and the *Miracles* which he wrought; The splendour and glory of both which are much augmented, both by men, and by God. 1. *By men*, and those both Christs friends, and Christs Foes. 1. Christs friends, as By *Matthews* calling to the Apostleship, c. 2. By the 12 Apostles being sent forth to preach, c. 3. By the peoples flocking together to heare Christs Doctrine, c. 4. §. 2.

Christs foes, *viz.* By Christs own Country-men that despised him, c. 6. By the Scribes and Pharisees, cavilling at him and his Disciples, c. 7. 8. II. *By God*, in his transfiguration, c. 9.

2. *In his Transfiguration*, c. 9.
3. *After his transfiguration*, where we have Christs acts.
   1. Before his entring into the Holy City, c. 10.
   2. At his entring into Ierusalem, c. 11.
   3. After his entrance, his 1. Disputation with the Scribes, *Pharisees, Sadduces, Herodians*. c. 12. 2. Predictions of *Ierusalems* destruction, and the end of the world, c. 13.

II. *Christs Passion and Death*, is set forth,
1. By the *Antecedents* of it, c. 14.
2. By the *manner* of it, c. 15.
3. By the *Consequents* of it. His Buriall, Resurrection, Ascension, &c. c. 15. 16.

Luke.

THE Gospel according to LUKE. So denominated from *Luke* the Penman of it,

LUKE

LUKE some account an Hebrew name לוקם *Lokam*, i.e. *To him the Resurrection*; *Theophilact* thinkes, that *Luke* and *Cleophas* first met Christ after his Resurrection. But this is lesse probable, because *Luke* testifies, that he wrote this History of Christ, according as things were delivered to him by Ministers of the word, that were eye-witnesses--Luke 1.1.2. Others rather count *Luke* a Latin name from *Lucius*. *Lucius* derived a *Luce Oriente*, i.e. *from the morning light*, they were wont to impose this name upon such as were borne in the morning, about Sun-rising, &c. He was of Antioch in Syria, as *Hieronym.* and *Theophylact*. By particular vocation, a Physician, *Luke the beloved Physition*, Col.4.14. And some think he was a most excellent Painter. *Niceph. l.6.c.16. & l.15.c.14.* He was a faithfull and constant companion of *Paul*, 2 Tim.4.11. His *fellow labourer*, Philem.24. And some think *Luke* is intended by that *brother whose praise is in the Gospel throughout all the Churches*, 2 Cor.8.18. *Bez. in loc.* intimates this was *Hierom's* opinion. Though *Chrysost.*

Sostome rather thinks it was *Barnabas*, to whom *Calvin* subscribes, *Calv. in loc.* *Piscat. in loc.* *Luke was an inseparable Companion of Paul and his fellow-worker in the Gospel*; *saith Irenæus l. 3. c. 14.* Pauls follower; and though *not an Apostle, yet Apostolicall*; saith *Tertull. adverss. Marcion. l. 4. c. 2.* That Luke was most skilfull in the Greek tongue, not onely *Hieronym.* in Isaiah *c. 6.* testifies; but also his very stile cleerly evidenceth. Whereupon one saith, *It is known to the learned, that Luke observed a more pure Hellenisme then the rest of the Evangelists*, Causab. Exerc. 2. c. 1. *Paul* converted *Luke at Thebes*, think *Hieronym. Eusebius*, and *Niceporus*. *Luke* lived a single life; and taught first in *France*, *Italy*, *Macedonia*, and *Dalmatia*; thinks *Epiphan.* His death is variously reported; he lived 84 yeares saith *Hieron. in Catal.* and then dyed in *Bithynia. Hierony. in Catal.* At Ephesus, thinks *Dorotheus*. He was hanged on a fruitfull Olive-tree; thinks *Nicephorus*.

He wrote his Gospel about fifteene yeeres after Christs Ascension *Niceph.* and that in the parts of Achaiah. *Hieron.*

Occasion

Occasion of his writing, some say was the appointment of *Peter* or *Paul*, that's doubtfull. Probably the request of *Theophilus* (supposed to be some eminent Senator) to whom he directs both his *Gospel*, and the *Acts*. Though some take this name *Theophilus*, for any godly man, *Lover of God*. *Luke* himselfe cleerely sets down one occasion, *viz.* The unsuccessefull attempts of many who wrote false Gospels, Luke 1. 1, 2.

Scope, Besides the generall ayme of all the Evangellists, *Luke seemes particularly to intend to supply what others had omitted, and to record things from the very first, and that methodically in order; that Theophilus might know the certainty of things wherein he had been instructed*, Luke 1. 3, 4.

Principall parts. In *Lukes* Evangelicall History, are,

I. *The Preface* to the whole History c. 1. v. 1, 2, 3, 4.

II. *The Body of the History it selfe*, which containes a Narration of,

I. *Christs life*, Private or publique.

1. *Private* where 1. Of things before his Nativitie, and of his conception, c. 1.

2. Of his Nativity in selfe, and his education, c. 2.

2. *Publique* in the Ministery of the Gospel, where are, I. *His installment* into his publique Ministry, c. 3. II. *His executing* of his Ministry. 1. By himselfe alone, both in teaching, c. 4. and in acting, c. 5. 2. By his Disciples also, which Disciples are either, Primary, the 12 Apostles called and instructed, c. 6, 7, 8. And sent forth, c. 9. Or secondary, as the 70 Disciples sent to preach, c. 10.

II. *Christs Death* is described.

1. *By the Antecedents of it*, viz. Christs words and workes in his journey to Hierusalem; here are considerable,

1. The terme from which Christ went, from *Galile* c. 9. v. 51.

2. His passage it selfe, wherein Christ discourseth of Gods worship and service, inward, and outward.

1. *Inward*, as 1. Prayer, c. 11. 2. Faith, c. 12. 3. Repentance, whereof are laid down, The Motives c. 13. The impediments, c. 14. The effects or fruits, c. 15.

2. *Outward*, viz. 1. Of eschewing evil, as The abuse of riches c. 16. And scandall c. 17. 2. Of doing good duties, c. 18.

2. The terme to which he came, *viz.*

to *Ierusalem*, where of his 1. Entertainment c. 19. 2. Disputation, c. 20. 3. Prophecy c. 21.

2. *By the manner of it.* Beginning of his Passion, c. 22. Progresse c. 23. Period, c. 23.

3. *By the consequents* of his death, c. 24.

John.

THe Gospel according to JOHN. This book is thus intituled from the Penman of it, *viz.* Not *John* the *Baptist* (as he is surnamed Luke 1. 63.) Nor *John* surnamed *Marke*, Act. 15. 37. but *John* the *Apostle*, compare Matth. 10. 2. with John 21. 20, 24. This is the Disciple which testifyeth of these things, and wrote these things. He wrote also *three Epistles*; and the *Revelation* in Patmos. JOHN is Originally an Hebrew name, *viz.* יוחנן *Iochanan*. 1 Chron 12. 22. Ierem. 40. 13. it is also sometimes written יהוחנן *Ichochanan*, as in 1 Chron. 26. 3. It is compounded of יהוה *Iehoviah*, the proper and essentiall name of God, and חנן

chanan i. e. *He hath been gracious*; whence comes חן *chen* i. e. *Grace*; so that IOHN imports, THE LORD HATH BEEN GRACIOUS; or, THE GRACE OF THE LORD. This *Iohn* was the sonne of *Zebedee*, and brother of *Iames*, all of them Fishermen by trade: Matth. 4. 21. and 10. 2. Mark 1. 19. Luke 5. 10. *Salome* (mentioned Mark 15 40. and 16. 1.) is supposed to be *Iohn's* mother. As *Iohn* was with his Father, and Brother in the Ship, mending their nets, Jesus called him and his Brother, Matth. 4. 21. Luke 5. 10. It is thought that *Iohn* lived a single life: yet some are of opinion that *Iohn* was the Bridegroome *at Cana in Galilie*. Ioh. 2. 1. 9. It is certain; that *Iohn* was one [1] of the three whom Christ took up with him to mount Tabor to behold his trans-figuration, Matth. 17. 1. &c. Mark 9. 2. Luke 9. 28. &c. And [2] one of the two, whom Christ sent to prepare his last Passeover, Luke 22. 8. And [3] that Disciple whom Iesus peculiarly loved above all the rest, Ioh. 13. 23. and 19. 26. and 20. 2. & 21. 7. 20. [4] Who leaned on Iesus breast at supper; and [5] to whom

whom Christ by a private token discovered that Iudas should betray him, Ioh. 13. 23, 24, 25, 26. And to whom Christ dying on the Crosse, commended his own mother, Ioh. 19. 25, 26, 27. After Christs Ascension, *Iohn*, with *Peter*, healed miraculously the lame man as they were going into the Temple, Act. 3. 3, 4, &c. Preached boldly against all prohibitions, Act. 4. 13, 19. Was sent to *Samaria* having received the word, from the Apostles at *Ierusalem*, Acts 8. 14. *Tertullian* saith, that the Apostle *Iohn*, after he in Rome had been cast into burning Oyle, and suffered nothing thereby, was banished into an Iland *Tertul. lib. de Præscripti. one adversus Hæreticos cap. XXXVI. p. 211 edit. Franeker.* 1597. *Nero* flung him into the burning Oyle, as is thought: *Domitian* Banished him into the *Isle Patmos* Rev. 1. 9, 10. Whence its supposed, he returned under *Nerva*; came to *Ephesus* in the 97 yeere of his age, where he lived and taught till he was 99. He made his Sepulcher with his own hands. Left his Disciples, *Papias* at *Ierusalem*; *Policarpus* at *Smyrna*; and *Ignatius* at *Anti-*

och. He is supposed to write his Gospel towards the end of his life. *Alsted. Prætog. Theol. l. 2. c. 123.* *John's Gospel* hath still been had of most high account with Antiquity. See *Basil. in Homil. sub Princ. Ioan. Chrysost in Prolog. Comment. super Ioan. Ambros. l. 3. de sacram. c. 2. Cyrill in Prolog. Ioan. Hieronym. Proem. Comment. in Matth. August. de Civit. dei. l. 10. c. 29. and Tract. 56. in Ioan.*

Occasion of *John's* writing his Gospel, Ecclesiasticall Writers tels us was twofold. *viz.* 1. To oppose and confute the blasphemous heresies of *Ebion* and *Cerinthus*, who denyed the Divinity of Christ; hence *John* so clearly asserts it, *John.* 1. See *Iren. Adverss. hæres. l. 3. c. 11. p. 257. edit. Colon. 1596. Hieronym. in Procm. Comment. in Matth.* 2. To supply what the other three Evangelists had omitted, who principally relate things done by Christ, but for one yeare wherein Christ suffered, after *John* was cast into prison, *Euseb. Hist. l. 6. c. 13. ex Clem. Alexandr.*

Scope of *John's* writing is expressely noted, *John* 20. 31. *These are written*

XUM

ten that yee might believe that Jesus is the Christ, the sonne of God, and that believing yee might have life through his name.

The Principall parts, or Generall Branches of this Hist. are.

I. *A Description of Christs Person*, according to his divine and humane nature, c. 1.

II. *A Delineation of Christs office*, discharged by him in his foure eminent journeys to *Ierusalem*, viz.

1. *At the feast of the Passeover*. John 2. 12, 13. Here are considerable 1. The terme whence he went, from *Cana* of *Galilee*, c. 2. 2. His abode there, the doctrine that he preached, and the Acts he did, c. 2, 14, &c. and 4. 3, and 4. 1, 2, 3. 3. His return from *Ierusalem* through *Samaria*, and his deeds and acts there, c. 4.

2. *At the feast of Pentecost*, wherein 1. He cured him that had the palsie thirty eight years, c. 5. 2. He fed the multitude about five thousand with five loaves and two fishes, and preached himselfe the true *Manuah*, c. 6.

3. *At the feast of Tabernacles*, where are 1. Christs comming to *Ierusalem*, c. 7, 1. to 15. 2. His abode there; during which, he taught, c. 7, 14. *to the end*. He disputed, c. 8. He cured the man

borne blinde, c. 9. He preached himselfe, the true shepheard of his sheep, c. 10. 3. His returne thence beyond *Jordan*, c. 10. 40. &c, whence he came againe into *Iudea* to *Bethany*, to raise *Lazarus* from the dead, c. 11.

4. *At the Celebration of the true Passeover*, when Christ our Passeover was sacrificed for us. Where Christs death is described by the *Antecedents*, *Manner*, and *Consequents* of it.

1. *By the Antecedents* going before his death, *viz.* 1. His actions, entring into the City, c. 12. Washing his disciples feet at supper, c. 13. 2. His words spoken, either At supper, c. 13, 31. *to the end*, and c. 14. as they were going to the garden of *Gethsemane*, 1 Warning his disciples of the worlds persecution, c. 15. 2 Comforting them against the Crosse, c. 16. 3 Praying for them and all his Elect, c. 17.

2. *By the manner of his Passion*, 1. In the garden, c. 18, 1. to 15. 2. In the High-Priests palace, c. 18, 15. to 28. 3. In the Hall of judgement before *Pilate*, c. 18, 28. to c. 19. *v.* 17. 4. In the place of execution, c. 19. *ver.* 17. *to the end.*

3. *By the Consequents* of his Passion, *viz.* Christs appearing after his Resur-

surrection, 1. To *Mary Magdalene* and the disciples in *Iudea*, v. 20. 2. To the disciples fishing in *Galilee*, v. 21.

The Acts:

THE HISTORY OF THE CHURCH OF CHRIST, his body, and that in the purest Primitive Apostolicall times, is contained in the ACTS OF THE HOLY APOSTLES. So denominated from the principall subject matter of this Book, *viz.* The *Acts* of the *Apostles* in the infancy of the Primitive Church, therein recorded Historically.

PENMAN of this History was *Luke the beloved Physitian*, who also wrote the Gospel (of whom see what is there spoken) as appears 1. *By the Preface or Introduction* here prefixed, wherein he mentions the former Treatise of the Gospel penned by him; names *Theophilus* to whom he directed particularly this

this History of the Apostles, as well as that History of Christ; and also he connects or knits this Book to his Gospel, by continuing the History where he formerly left. *viz.* At the Resurrection and Ascension of Iesus Christ, which here is somewhat more fully described, and what followed thereupon, *Act.* 1. 1, 2. So that his Gospel, and the Acts of the Apostles are but as one continued History. 2. *By the very stile*, which seems notably to indigitate *Luke* unto us, *partly* it being compleat and polished Greek becomming *Luke* an accurate Grecian, who had also most diligently perused the *Septuagint version*; *partly* it being replenished with Hebraisms, suitable to *Luke's* native Genius, being by country a Syrian of *Antioch*, (the Syrian language being one of the Hebrew dialects) *partly* because herein sometimes is the Language of a Physitian, very agreeable to *Lukes* profession, as *Act.* 17. 16. *His spirit was stirred in him.* παρῳξύνετο i.e. *His spirit was in a Paroxysme*; the word is used by Physitians to signifie a *sharp fit of an ague, fever, &c.* & again, *the Contention was so sharp*, ἐγένετο οὖν παροξυσμὸς

ἐξυμμὸς i. e. *there befell a Paroxysme,* — this word is not used in all the New Testament by any, but *Luke*, and *Paul*, (whose companion *Luke* was) 1 *Cor.* 13. 5. *Heb.* 10. 24. 3. *By the consent of ancient and moderne writers.* No doubt this Book was written by *Luke* of *Antioch*, the Physitian, *Hieron in Præfat. Act.* *Luke* the follower of the Apopostle and companion of all his Travell, wrote the Gospel, — and put forth also another excellent volume entituled the Acts of the Apostles. *Hieronym. de vir illustr.* And againe, the Acts of the Apostles seem to import a bare history of the infancy of the new-born Christ, but if we know *Luke* the Physitian to be the penman of them, whose praise is in the Gospel, we shall consider also that all his words are a medicine for a languishing soule. *Hieron. præfat. in Act.* *and out of him* Beda, τῶν πράξεων ὁ βίβλος ἃς Λουκᾶς γράφει i. e. *The book of the Acts which* Luke *wrote.* Oecumen. in Scholiis. None but the unlearned and unskilfull, can doubt whether *Luke* were Penman of the Acts, &c. *Erasmus.*

Occasion. It is thought that *Luke* wrote

wrote this History at *Rome*, during *Pauls* imprisonment there, *Heron. de vir illustr.* And that at the request of the faithfull brethren at *Rome*: and by the command of *Paul*, *Dorotheus and Nicephor. Hist. l. 2. c. 43. Alsted. Pretog. Theol. l. 2. c. 123.* The time of writing is referred to the sixtieth year of Christ, the fourth of *Nero*, 27th. after *Pauls* conversion. But the peculiar guidance of the Holy Ghost, was the principall cause of *Lukes* writing both this and the former Book.

Scope. *To describe unto us the Rise, Growth, State and practice of the Primitive Christian Church in her infancy, in the purest Apostolicall times, how she observed and obeyed Christs Commandements to his Apostles, after his Resurrection and before his Ascension, speaking to them of the things pertaining to the Kingdome of God,* Acts 1. 2, 3. *and this both in matters of faith, worship, Church-Communion, and Church-Government; that herein the Primitive Church might be an exemplary Patterne to the following Churches in all succeeding ages.* So that this is a most usefull Book to the Church of God.

Princi-

Principall branches. The *Acts of the Apostles*, are laid down in this History,

1. *More generally.* The Acts of all the Apostles.

I. After Christs Resurrection, till his Ascension, *c.* 1, 1. to 12.

II. After Christs Ascension till the feast of Pentecost. *viz.* Their devotion, and their Election of *Matthias* to the Apostleship in room of *Judas*, *c.* 1, 12. *to the end.*

III. At the feast of *Pentecost*, how they preached and walked after they had extraordinarily received the Holy-Ghost, *c.* 2.

IIII. After the feast of Pentecost, *viz.* 1. How the Apostles, (upon report of the miracle that *Peter* and *Iohn* had wrought upon the lame man, and the doctrine they had boldly taught, against all the oppositions and threats of the Priests and Elders) powred forth their prayers against the enemies of Christ and his Gospel. *c.* 3, 4. to 32. 2. How themselves provided for the necessities of Christians that wanted, *c.* 4, 32. to *c.* 5. 3. How they wrought wonders to the conversion of many, *c.* 5, 12. to 17. 4. How the Apostles were imprisoned and beaten for preaching Iesus Christ, and how stoutly they behaved themselves under these sufferings. *c.* 5, 17. *to the*

the end. 3. How the Apostles appointed seven Deacons to take care of the poore, whereof *Steven* being one, wrought miracles, disputed, was accused, answered his Accusation, and is barbarously stoned to death, *c.* 6. & 7. 6. How the Apostles continuing at *Jerusalem*, in the great persecution occasioning the *dispersion*, sent *Peter* and *John* to *Samaria* to preach to them. The Holy Ghost also sending *Philip* to baptize the *Ethiopian Eunuch*, and to preach, *c.* 8. In which persecution, *Saul* being a great actor, was wonderfully converted and called to the Apostleship *c.* 9, 1. to *v.* 32.

II *More specially.* The Acts of *Peter* and *Paul* are storied.

I. *Peters acts.* viz. 1. His miracles wrought; recovering *Æneas* and raising *Dorcas* from death, *c.* 9, 32. *to the end.* 2. His doctrine, preached to *Cornelius* a Gentile, *c.* 10. Defended against them of the circumcision, that opposed his communion with the uncircumcised, *c.* 11. 3. His imprisonment and miraculous release, *c.* 12.

II. *Pauls Acts* are recorded according to foure remarkable peregrinations or journeys which he took, viz.

1. His first journey was with *Barnabas*, to the Gentiles. His Deeds and Acts in that journey, are in *c.* 13. 14.

2. His second journey with *Silas*, from *Antioch* to *Jerusalem*, where 1. The occasion

of

of the journey. *viz.* the doctrine of certaine comming from *Jerusalem*, That circumcision was necessary to salvation; whereupon that famous Synod was called at *Jerusalem*, *c.* 15. 2. *Pauls* Deeds and Acts, while he was in *Asia*, *c.* 16. 3. *Pauls* Deeds and Acts while he abode in *Gratia*, untill he returned againe to *Antioch*, *v.* 17. 20 *c.* 18. *vers.* 22.

3. His third journey undertaken for the *Ephesians* sakes, where note 1. Whence he went *c.* 18. 23, &c. 2. What way he travelled, Going, *c.* 19. Comming, *c.* 20 3. Whither he came, *viz.* to *Ierusalem*, *c.* 21. 22, 23. Then to *Cesarea*, where consider things done under *Felix*, *c.* 24. under, *Festus*, *c.* 25. under *Agrippa*, *c.* 26.

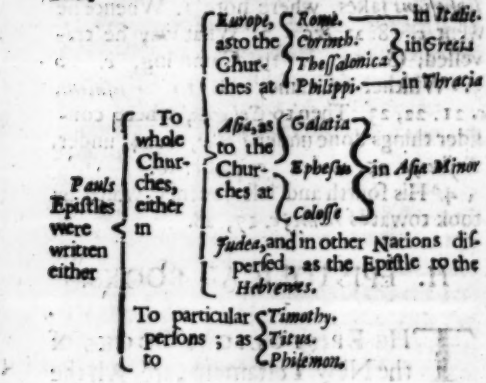
4. His fourth and last Journey which he took towards *Rome*, *c.* 27, 28.

II. EPISTOLICAL BOOKS.

THE EPISTOLICAL BOOKS of the New Testament, are, All the *Epistles*, written by the Apostles, the Apostles being oft-times unable to instruct by their personall presence, supplyed that by writing *Epistles*. These Epistles are either written, 1. To the *Beleeving Gentiles*, Or 2. To the *Beleeving*

leeving Jews; as was formerly noted,

I. To the beleeving Gentiles, *The Apostle Paul* wrote his Epistles, which are either 1. *Generall* written to whole Churches: Or 2. *Particular* to some select particular persons. Some do rank *Pauls* Epistles thus, according to the persons to whom they were written, *viz.*



Others endeavour, and that not unprofitably to marshall *Pauls Epistles*, in the Order of times and seasons, wherein they were severally written, which Order is not observed as they are placed in our Bibles. And though the punctu-

punctuall time when every Epistle was written, cannot evidently and infallibly be demonstrated either by the Epistles themselves, or other Ecclesiasticall Histories, yet we may have good probabilities hereof, as may appeare in this *Type* or *Table* ensuing, *viz.*

Pauls Epistles *were written,* 1. *Before his Bonds and Captivity at Rome.* 2. *In his Bonds and Imprisonment there.*

1. *Before his Bonds and Captivity at Rome, as these seven Epistles in this Order,* viz.
   1. First of all seems to be written the I. **To Thessal.** From *Athenes* by *Tychicus.* For *Paul* by reason of the tumultuous Jews going from *Thessalonica* to *Berea*, and thence to *Athenes Act.* 17. thence he confirmes the *Thessalonians* in the faith by his first Epistle, written about seventeen years after his Conversion, ninth yeare of *Claudius*, and nineteenth yeare after Christs passion, when the Councell at *Jerusalem* was held. *Hieron.*
   2. About the same time, and in the

same place *Paul* seemes to have written the II. **To Thessal.** by *Tychicus* also. For what he had written in the former of Christs coming, and of the end of the world, he further explaines in this, and vindicates.

3. The I. **To Timothy** seems written by *Paul*, from *Laodicea*, of *Phrygia Palatina*, sent by *Tychicus* the *Deacon*, when returning the second time from *Jerusalem*, he passed through the Region of *Galatia* and *Phrygia*, Acts 18.23. and before he returned to *Ephesus*, Acts 19.1. For he promiseth to *Timothy*, that he would shortly come thither. 1 *Tim.* 3.14. *viz.* in the nineteenth yeare after his Conversion, (as is thought) in the eleventh of *Claudius*, and the one and twentieth after Christs death.

4. Next seems written the I. **To Corinth**, from *Ephesus*, while *Paul* stayed there, *Act.* 19.9. (and this rather then from *Philippi*, as the Greek postscript intimates,) and

and before he went through *Macedonia*,) 1 *Cor.* 16. 5. for he passed through *Macedonia*, after his three years abode at *Ephesus*. See *Acts* 19. 1. 8. 10. compared with *Act.* 20. 1. about the end of which time he is supposed to write this Epistle at *Ephesus* before *Pentecost*. For he saith, *I will tarry at* Ephesus, *until Pentecost*; 1 *Cor.* 16. 8. which when he wrote, he seems plainly to be at *Ephesus*: And this *Pentecost* went before that Pentecost, when he intended to be at *Jerusalem*, Act. 20. 16. which fell out about the sixty fourth yeare after Christs death, in the ninth of *Nero*, which yeare coming to *Jerusalem* with the Contribution, he was cast into Bonds, in the thirtieth yeare after his Conversion, *Athanas. in Synops. Chrysostome.*

5. Not much after this first Epistle, *Paul* wrote his II. To Corinth. from *Philippi* when after *Demetrius* his tumult, he left *Ephesus* and came into *Macedonia*, Acts

20. 1, 2, 3. for then he must needs come to *Philippi*, (which was the first city upon the coast of *Macedonia*, *Act.* 16. 12.) Hither referre that promise of his that he would come to *Corinth*, with them of *Macedonia*, 2 *Cor.* 9. 4. that is there said to be done, when after he had passed thorough *Macedonia* into *Greece*, he had stayed three moneths, *Act.* 20. 2, 3. and after, we never read that he returned into *Greece*.

6. In the same passing through *Macedonia*; At *Nicopolis* not farre distant from *Philippi*, before he came into *Greece*, *Paul* is supposed to have written his Epistle To **Titus** whom he cals from *Creet* to *Nicopolis*, because *there he had determined to winter*, Tit. 3. 12. though he seems after to have altered his purpose, and to have wintred in *Grecia*, as is thought at *Corinth*.

7. The eminent Epistle to the **Romanes** seems to have been written, whilst *Paul* was wintring at

at *Corinth*. For after that, we read not that he returned to *Corinth*, but having wintred in *Greece* becauſe of the treacheries of the Jewes, returning through *Macedonia*, he came into *Syria* with the Contribution, whence at laſt he was carried bound to *Rome*, in the ſixty fourth yeare of *Chriſt*, the ninth of *Nero*, and in the thirtieth year after his own Converſion. So that the II. To *Corinth*, To *Titus*, and To the *Romans*, all theſe three ſeems to bewritten, as is ſaid, and all within the ſpace of halfe a yeare: but the *Epiſtle to the Romans* ſeems to be the laſt he wrote before he came captive to *Rome*. *Origen* & *Chryſoſt*. prove it was written after both the Epiſtles to *Corinth*: becauſe in both thoſe Epiſtles he ſtirs them up to a Collection for the poor Saints at *Jeruſalem*, 1 Cor. 16. 1. to 6. 2 Cor. 8. and 9. which contribution he ſaith he had received from the Churches of *Macedonia* and *Achaia*,

chaia, Rom. 15. 25. to carry it into *Judea*; and he brought it to *Jerusalem*, in his last journey into *Syria*, described *Act.* 20. and 21. as himselfe testifies in his Apology before *Felix*, Act. 24. 17.

II. *In his Bonds and imprisonment at Rome, and this under,* 1. *His former.* 2. *His later imprisonment.*

I. *Under his former imprisonment*, when he was in more *free custody* at his first coming to *Rome Act.* 28. 16, 20, 30, 31. Then probably he wrote his *Epistle to the* Hebrewes, for he promiseth the *Hebrews* to come and see them, Heb. 13. 23. therefore then he had some hopes of liberty, or it may be he had liberty at that time and preached in *Italy*. whence perhaps the Epistle is said to be written, not from *Rome*, but from *Italy*.

II. *Vnder his latter imprisonment* when he was clapt up in *closer restraint*. Then he wrote his other six Epistles (in which he mentions

ons his *chains*) and probably he wrote them in this order, *viz.*

1. *To the* **Galatians** to whom he writes that he *beares in his body the markes of the Lord Jesus*, Gal. 6. 17. i. e. either his chaines, torments, or brands.

2. *To the* **Ephesians**, to whom he mentions his chain, Eph. 6. 20.

3. *To the* **Philippians**, whom he salutes in the name of divers of *Cæsar's houshould*, Phil. 4. 22.

4. *To the* **Colossians** whom he requests to remember his bonds, Colossians 4. 18.

5. *To* **Philemon**, Paul wrote being a *Prisoner and now aged*, Phil. 9. and it is thought he wrote this Epistle after his first Apology, in which *all men forsook him, but the Lord stood by him, and delivered him from the mouth of the Lyon*, 2 Tim. 4. 17. Therefore having some dawnings of hope that he should be delivered, he desires *Philemon* to prepare him a lodging, *for I trust* (saith he) *that through your prayers I shall be*

given unto you, Phil. 22. but the Lord had otherwise determined. Some think this Epistle was written after the II *to Timothy*, because there he bids *Timothy* and *Mark* to come to him, whom here he intimates to be with him, ver. 1. 24. But others collect rather the contrary, 1 *Partly* because here he desires a lodging to be provided for him, ver. 22. but in that Epistle he is not solicitous about his lodging, but about his departure out of this life, 2 Tim. 4. 6. 2 *Partly* because, there he complains that *Demas had forsaken him*, 2 Tim. 4. 10. But here he salutes *Philemon* in *Demas* his name, ver. 24. Therefore this Epistle was written before *Demas* his desertion, or *Demas* had returned againe unto him.

6. Last of all, a little before his Martyrdome (whichfell out in the thirty seventh yeer of *Christ*, in the fourteenth yeer of *Nero*, & in the thirty fifth yeer after his own

own conversion) Paul wrote his II. to Timothy, as all Circumstances evince, and the Epistle it selfe intimates. *I am now ready to be offered, and the time of my departure is at hand*, 2 Tim. 4. 6.

This noting the severall times of the Apostles writing his Epistles is usefull, To let us see why the Apostle wrote so variously about the same things, as *Circumcision* and other *Ceremonies*, As; To the *Romanes*, that they should receive the weake, &c. about Ceremonies and indifferent things, Rom. 14. 1. &c. But to the *Galatians*, and *Colossians*, utterly condemns use of Circumcision, &c. Gal. 5. 2. &c. Col. 2. the reason is the difference of times, *Chrisostome*. *Ceremonies* were alwayes *Mortales*, mortall; at Christs death became *Mortuæ*, dead; onely Moses must be honourably buried, for the weak Iewes the use of them was permitted a while; but after that they became *Mortiferæ*, deadly to them that used them.

But

But here *Pauls Epistles* shall be considered according to the method and distribution of all the Books of the New Testament first proposed: and that the rather, because so we shall view them as they stand in order in our *Bibles*.

And first of Pauls *Generall Epistles* to whole Churches, which are nine, *viz.*

Romanes.

THe *Epistle of the Apostle Paul to the* ROMANES. So denominated, 1. Partly from the object to whom the Epistle is written, *viz.* The believing *Romanes*, Rom. 1.7. When this Epistle was written, there was so famous a Church at Rome, that their Faith was spoken of throughout the whole World, Rom. 1.8. Yea there were even in Cæsars household that had received the faith. Phil. 4.22. But by whom or when was the Church of the *Romanes* first planted? *Answ.* Scripture is silent, Papists say by *Peter*, *Bellarm. de Pont.*

Pont. Rom. l. 2, c. 2. But *Peter* never was at *Rome*, much leſſe planted the Church there *D. Paeus in Rom. 16. Pub. II. Barnabas* is ſuppoſed to have preached Chriſt at *Rome*, and to have converted the *Romanes*, under the Reign of *Tyberius*, if *Clement* may be believed. *Recognition. Clementis lib. 1.* But now *Rome* is as *infamous* as once it was *famous*, being the ſeat of *Antichriſt*, Rev. 17. 9, &c. the *Spirituall Egypt* Rev. 11. 8. *Sodome* Rev. 11. 8. And *Babylon* devoted to deſtruction, Rev. 18. 2, &c. 2. Partly from the Penman of the Epiſtle, *viz. Paul*, Rom. 1. 1.

PAUL is a Latin name from *Paulus*, i. e. *a little one*, ſo the *Romanes* were wont to call them that were of a leſſer ſtature, he ſeemes moſt to be delighted with this *Romane* name, being appointed Apoſtle to the Gentiles. Some think he firſt had this name given him, upon occaſion of his converſion of *Sergius Paulus the Deputy*, Act. 13. 7. 9. 12. *Hieronym. de claris Script.* Before he was called Saul, i. e. *deſired, asked*, &c. From the Hebrew שָׁאוּל *Shaal*, i. e. *he hath asked, deſired*, &c. It is not likely that he changed

changed his name *Saul* into *Paul*: but rather that he had two names, as all the Iews had that were freemē of *Rome*; *Saul* then denoted his nation and Religion, *Paul* signified his Roman freedome. And Scripture favours this that he had two names, saying, *Saul*, which also is *Paul*, Act. 13.9. The History of *Paul* is notably described in the New Testament, especially in Phil. 3. 1 Tim. 1. And in Act. 13. *to the end of the Book*, but more summarily, Act. 22.3, to 22. and 26. 4. to 24. He was a *Jew* by Nation; of the Tribe of *Benjamin*; of the Province of *Cilicia*; borne in the City *Tarsus*, (which being a Colony and having the priviledge of the *Romane* freedome, *Paul* though of Iewish Parents, yet saith he was a *Roman* free-born, Act. 22.7.28.) circumcised the eighth day; brought up at the feet of *Gamaliel*; a great proficient above many in the Iewish Religion; in his Zeale persecuting all that seemed to oppose it; held the garments of those that stoned *Stephen*, consenting to his death; made havock of the Church, &c. But at last, as he was in his Circuit of persecution, he

was

was miraculouſly converted of a *Wolfe* to become a *Lamb*, and of a *Perſecuter* to be a prime *Apoſtle*, in his Apoſtleſhip he ſuffered and laboured more then all the reſt of the Apoſtles; was peculiarly ſent to teach the Gentiles. At laſt he was carryed bound to *Rome*, and there he was beheaded by *Nero* in ſeventeenth yeere after Chriſt's Aſcenſion, in the fourteenth yeer of *Nero*, and thirty fifth yeere after his converſion, and buried in the *Oſtienſe way*. Hieronym. He wrote fourteen Epiſtles, of which one ſaid, *As oft as I read Paul, methinks I heare not words ſo much as thunders*, Paulum quotieſcunq; lego, videor mihi non verba audire, ſed tonitrua. *Hieronym. contr. Jovinian. de Epiſt. Paulin.*

His Epiſtle to the **Romanes**, though not firſt written, yet is *ſet firſt*. 1. By reaſon of the dignity of the *Romanes* to whom it was written, *Rome* being the Seate of the Empire, and Head of the World. 2. Becauſe of the largeneſſe of the Epiſtle, this being the longeſt of all the Epiſtles. As *Iſaiah* is ſet firſt being the longeſt of all the Prophets. 3. But eſpecially from the dignity of the

the matter, and dexterity in handling it. The Body of Divinity is so admirably herein handled, especially the principall points of *Election*, *Reprobation*, *Redemption*, *Faith* and *Justification by Faith*, &c. that it is deservedly called by some *Clavis Theologiæ*, the *Key of Divinity*; and *Methodus Scripturæ*, *the Method of Scripture*.

When it was written, See in former *Table*. **Where** it was written, is to be considered. *Origen in Præfat. Comment.* thinks at *Corinth*. 1. Because he commends *Phœbe* to the *Romans*, Rom. 16. 1. She was a servant to the Church at *Cenchrea*, which is a Port of *Corinth*. 2. Because he salutes them in the name of *Gaius* his Host, &c. Rom. 16. 23. And *Gaius* a *Corinthian*, and there Baptized by *Paul* 1 Cor. 1. 14. 3. Because he salutes them in the name of *Erastus Chamberlaine of the City*, Rom. 16. 23. Who abode at Corinth, 2 Tim. 4. 20. 4. The postscript testifies thus much.

Occasion and **Scope** of this Epistle seemes to be this. The report that *Paul* had received of some disagreements both in judgement and affection, in them

of

of the Church of *Rome*, who were partly believing Jewes, partly believing Gentiles. The *Iewes* either wholly opposing the Gospel, or mingling Law and Gospel together in the case of Justification; and all of them excluding the Gentiles from the fellowship of Christ, and despising them, insisting too much upon the Prerogative of the Jew: Contrariwise the *Gentiles*, knowing that the Jewes were rejected of God, and the Gentiles implanted in their stead, too much insulted over them as a people cast away, boasting of their own wisdome and vertues, and using their Christian liberty with offence. Now to reconcile these Controversies, and to settle them both in the truth, and in unity of judgement and affection, the Apostle being hindred from coming to them deals by letters; *Demonstrating that neither Jewes had cause to boast of their righteousnesse and Prerogatives, nor Gentiles of their wisdome: both of them naturally being liable to eternall condemnation notwithstanding, and both of them being to be justified by Faith in Christ alone, and that they should not abuse Grace, but walke in newnesse of life*, &c.

Gene-

Generall parts. In this Epistle to the *Romanes* are chiefly three parts.

I. *A Preface* to the whole Epistle, *c.* 1. 1. to 17.

II. *A Treatise*, contayning the main substance of the Epistle, which is either, Informatory and *Doctrinall*: or Hortatory, and *Practicall*.

1. *Doctrinall*, viz, Touching the cause of our justification, more neere, more remote.
   1. *More neere cause of justification* Where,
      1. The false cause, *viz.* Works, is removed, *c.* 1. 17. *to end. c.* 2. & 3. 1, *to ver.* 21.
      2. The true cause, *viz.* Faith, is
         1. *Defended* from Calumnies, *c.* 2. 21. *to the end, &* c. 3.
         2. *Confirmed* by Abrahams example, and testimonies, c. 4.
         3. *Explicated* by the fruits or effects thereof; 1. Inward, *viz.* Peace with God, and full assurance of Faith, *c.* 5. 2. Outward, *viz.* 1 Newnesse of life, *c.* 6. 2 Freedom from the curse of the Law, c. 7. 3 Constancy in the state of Grace, against all condemnation, notwithstanding al infirmities or afflictions, within or without them that are in Christ, *c.* 8.

2.

2. *More Remote cause of justification viz.* Predestination. where, of
   1. The Jewes rejection, described,
      1. By the cause thereof, Gods pleasure, the Jewes unbeliefe, c. 9.
      2. By the signes and effects thereof, their blindnesse, c. 10.
   2. The Jewes Restauration, and of the remnant to be saved, c. 11.
2. *Practicall and Hortatory*, inciting to good-works, and duties; either,
   1. *Generall*, towards God and man, c. 12.
   2. *Speciall* duties, either in 1. Things necessary, towards Superiours, c. 13. 2 Things indifferent and Arbitrary, towards inferiours, and the more infirm in Faith, c. 14. & c. 15. ver. 1. to 14.

III. *A conclusion* of the whole Epistle, consisting of 1. Excuses about his freedome in writing to them, his not coming to them, and other advertisements touching his purpose of seeing them, and his desires of their prayers, c. 15. *ver.* 14. *to the end.* 2. Commendations and Salutations, c. 16.

I Corinth:

THe first Epistle of the Apostle Paul to the CORINTHIANS.

So denominated from the Penman thereof, *Paul* (of whom in Epistle to the Romanes) and from the object to whom he wrote it, *viz.* The *Corinthians*; or the *Church of God at Corinth*, 1 Cor. 1. 1, 2. CORINTH was an eminent City of *Achaia* (which *Achaia* by an *Isthmus* was annexed to *Greece*, neer to *Athens*) seated in an *Isthmus*, or a little tract of Land betwixt two Seas, the *Ægean* and *Ionian* Sea, A most famous Mart, very populous, and flowing with wealth, it was *Lumen & decus totius Græciæ*, Cic. pro leg. Manil. 1. c. *The Light and glory of all Greece*: yet very infamous for luxury and multitudes of vices. Once utterly destroyed by L. *Mummius* the Roman Consul; but after for the opportunity of situation restored to its ancient splendour by *Augustus*

guſtus. D. Parens in prolegom. in I ad Corinth. *Paul* coming from *Athens* to *Corinth*, laid the firſt foundation of a Church there, 1 Cor. 3. 10. He was their Spirituall Father that begot them, 1 Cor. 4. 15. Converting, by his preaching, *Criſpus* and *Soſthenes* chiefe Rulers of the Jewiſh Synagogue there; and many other *Corinthians*; among whom *Paul* continued preaching, a yeare and ſix Moneths; God aſſuring him by night in a Viſion, that *he had much people in that City*. Act. 18. 1, 8, 9, 10, 11, 17. And this Church of *Corinth* grew one of the moſt eminent Churches for all manner of ſpirituall gifts, 1 Cor. 1. 5, 6, 7.

When and where this Epiſtle was written, See in the Table before Epiſtle to *Romanes*. As the Epiſtle to Romanes is ſet firſt for *Doctrine of Faith*: So this is ſet ſecond for *Doctrine of Church-government*, excellently handled therein.

Occaſion of writing this Epiſtle, ſeemes to be twofold. 1. The information that Paul had from them of *the Houſe of Cloe*, of the many and woefull

distempers that infested the Church of Corinth after Paul's departure, as 1 *Schismes and Divisions* 1 Cor. 1. 11. &c. 2 *Many notorious scandals*, as Lusts, Incest, Covetousnesse, Law-suits, &c. 1 Cor. 5. & 6. 3 *Idolatrous Communion with Infidels* in their Idoll-feasts, 1 Cor. 8. & 10. 4 *Uncomely habits* in publique Assemblies, 1 Cor. 11. 3, to 17. 5 *Prophanations of the Lords Supper*, 1 Cor. 11. 17. *to the end.* 6 *Barbarous confusion in their publique Church-Assemblies*, 1 Cor. 14. And 7 finally *such Epicure-like profanesse*, as to deny the Resurrection and eternall life, 1 Cor. 15. 12, &c. 2. The writing of some of the Corinthians unto the Apostle for satisfaction in some particular cases, as 1 about *Marriage.* 2 About *Things sacrificed to Idols.* 3 About *Spirituall gifts.* 4 About *Prophesying.* And 5 about *charitable Collections for the Saints in Judea*, 1 Cor. 7. 1.

Scope. The Apostle therefore in this Epistle principally endeavours, *To apply healing medicines speedily to all the evills and maladies that began to grow in that Church; and to give them satisfactory Resolutions in all the particulars, wherein*

wherein they craved his advise from the Lord.

Generall parts. In this I. *Epistle to Corinthians*, consider

I. *The exordium or Preface* to the whole Epistle, *c.* 1. *v.* 1. to 10.

II. *A Treatise* of severall subjects, according as the present state and necessity of the Church required, in respect of their present corruptions abounding; and *Paul's* Resolution in some doubts propounded. Herein therefore the Apostle,

1. *Sharply taxeth their Schismes and divisions about their Ministers, and their diversity of gifts*, as eloquence, &c. for which some factiously admired one, some another, *c.* 1, 10. to *c.* 5. Herein note 1. An emphaticall exhortation to unity, *c.* 1. 10. to 14. 2. *Paul's* tacit clearing himselfe from being any cause of these divisions among them, either [1] *By His Baptism*, he baptizing very few, and none in his own name, *v.* 14. to 17. or [2] *By his Preaching* amongst them, for he preached Christ crucified, not with wisedome of words to entice them, but in demonstration of the spirit and power to save them, yet his doctrine was farre above the reach of carnall men *c.* 1, 17. *to the end* and, *c.* 2, 3. He

shows why he preached to the so plainly, because they were carnal, *c.* 3, 1. to 5.

4. That their Teachers should be no such cause of divisions; They are but Ministers, can do nothing without God, and therefore he warnes their Teachers to take heed that they build upon Christ the foundation; and people not to admire mens persons, *c.* 3, 5. *to the end.*

5. He directs them what account to have of him and his Ministry, and how little cause they have to prefer their other eloquent teachers before him, *c.* 4.

2. He severely reproveth divers notorious scandals amongst them. As 1. Their suffering of the *incestuous person* among them, who should have been delivered to Sathan by their Church-Governours, *c.* 5. 2. Their covetous and quarrelsome law-suits even before Infidels, *c.* 6, 1. to 12. 3. Their fornications, which they counted as indifferent things, *c.* 6. 12. *to the end.*

3. He resolveth their doubts or questions propounded to him, touching

1. *Marriage*, and therein concerning
1. Conjugall benevolence, *c.* 7. 1. *to.* 8.
2. The unmarried and widowes, *v.* 8, 9.
3. Divorce, *v.* 10. *to* 25.
4. Virgins, *v.* 25. *to the end.*

2. *Idolothytes*, or things sacrificed to Idols, shewing that they ought not (under

(under pretence of Christian liberty,) eat to the scandal of their brethren, *c.* 8: as he preached without wages (which yet were due to him) that he might avoid the calumny of his Antagonists; and became all things to all men to gaine them. *c.* 9. By other arguments he condems eating things sacrificed to Idols, as being idolatry, or communion with devils, and inconsistent with communion with Christ in his supper, *c.* 10. & *c.* 11. 1.

4. He directs and endeavours to reforme their practice in divers particulars. 1. How men and women are to behave themselves in point of their outward Habits, in publique Assemblies, *c.* 11, 2. to 17. 2. How the Lords Saints ought to be managed and received *c.* 11. *v.* 17. *to the end.* 3. How all spiritual gifts are to be employed for promoting the Churches profit, and preserving the unity of the mysticall body, *c.* 12. beyond all which gifts, grace, as *love*, &c, is much to be preferred; yea gifts without grace are as nothing, *c.* 13. 4. How they should prophecy, (*the woman still keeping silence in their Churches*) *c.* 14.

5. He condemnes and confutes the prophane errour of them that denied the *Resurrection*, *c.* 15.

6. He instructs them about the *Collection for the Saints at* Jerusalem, *c.* 16, 1, 2, 3, 4.

III. *The Conclusion of the whole Epistle*, with certain advertisements about more private affairs, exhortations to certain duties, and salutations, *c.* 16. 5. *to the end.*

II Corinth.

THe II. Epistle of *Paul* the Apostle to the CORINTHIANS, So called from *Paul* the Penman of it. (of whom see before in *Epistle to the Romans*) and from the parties to whom he wrote, *viz.* The *Church at Corinth*, (of which see in I. *to Corinth.*) *and to all the Saints in all* Achaia, 2 *Cor.* 1. 1. probably there being many Saints in that *Province*, who could not so safely and conveniently meet in Church-Assemblyes, but were dispersed up and down by reason of the turbulency of those times. *Calvin in loc.*

When this Epistle was written, see before in the Table.

Dr.

Occasion of this Epistle seems to be, *those Calumnies and aspersions cast upon* Pauls *words and actions by false Apostles and other his adversaries after his former Epistle*; they charged him with *levity*, that he came not to them according to his premise: *with pride and tyrannicall severity*, because of the incestuous person: with *lessening the authority of the law*: and that however he was glorious in his letters, *yet in person he was but base, &c.* *Paul* therefore wipes off these aspersions, & shows that he wrote not his former Epistle to them for any such ends, but for promoting of their salvation. So that this Epistle is for most part of it *Apologeticall*, viz. **Pauls Apology against his adversaries calumnies**, and this the end and **Scope** of it; *as also to testify his love to them, and to prevent his having sorrow from them, when he should come unto them.* 2 Cor. 2, 3, 4.

Principall parts, are

I. *An introduction or Exordium* to his Epistle, *c.* 1, 1. to 8.

II. *The substance of his Epistle*, containing a Treatise *Apologeticall* and *Hortatory*.

1. *In the Apologeticall or excusatory part* of he Epistle.

1. He

1. He purgeth himſelfe both from the charge of *levity* and *temerity* that he came not to them according to his promiſe, 1 *Cor.* 16. 2. to 8. And of ſeverity in the caſe of the inceſtuous perſon. ſhowing them the true cauſes of his abſence, wherein (to clear himſelf from ſeverity, &c,) he inſerts his exhortation to them, touching the reſtoring and comforting of the *inceſtuous perſon*, excommunicated according to his former Epiſtle, but now repenting *c.* 1, 8. *to the end, and c.* 2.

2. He commends and magnifies his miniſtery to them, 1 Partly from the effect it had on them, Converting them, *c.* 3, 1. to 6. 2 Partly from the ſubject matter of his miniſtry, *viz.* The Goſpel farre ſurpaſſing the law in glory, *c.* 3, 6. *to the end.* 3 Partly from his undaunted conſtancy in preaching the Goſpel, notwithſtanding all afflictions thereupon incident unto him, thoſe afflictions working for him a far more exceeding and eternall weight of glory, *c.* 4. His aſſurance of which glory he demonſtrates upon divers grounds, *c.* 5.

2. *In the Hortatory part of the Epiſtle*, He exhorts the *Corinthians*, and beſeecheth them 1. To

1. To walke worthy of the Gospel, and not to receive the grace of God in vaine, and this is done more Generally, *c.* 6, 1, to 14. More specially by avoiding the fellowship of infidels and idolaters, *c.* 6, 14. *to the end*, and *c.* 7, 1.
2. To beare him like affection in receiving his doctrine and exhortations, as he beares towards them for their repentance; and kindnesse to *Titus*, *c.* 7, 2. *to the end.*
3. To a liberall contribution, to the poor Saints at *Jerusalem*, and in *Judea*; and this by many emphaticall Arguments, *c.* 8, and *c.* 9.
4. To behave themselves with such dutifull obedience to his doctrine and ministry, that he may have cause to use lenity and gentlenesse towards them, and not be put to exercise that severity against them which he intended against some, *c.* 10. whereupon (that he may vindicate himselfe and his Apostleship from contempt in their eyes, who preferred the false Apostles before him) he enters upon a necessitated and forced commendation of himselfe and his Apostleship by many considerations, *c.* 11. and *c.* 12.

III. *The Conclusion of the whole Epistle,*

1. With Comminations of severity and sharp-

sharpnesse, which he will use towards them, if they repent not, c. 13, 1. to 11.

2. With valedictory exhortations and salutations, c. 13. v. 11, 12, 13, 14.

Galatians.

THE *Epistle of* Paul *the Apostle to the* GALATIANS. So intituled from the Penman *Paul*, who wrote it: and from the Churches in *Galatia* to whom he wrote it. *Gal.* 1. 1, 2. *Galatia*, so called from *Galli*, i. e. *The French*, that came and inhabited there, who called the countrey after their name. That they were *French*, all agree; but from what part of *France* they came, is lesse evident; see *Calvin's* judgement herein, *Calv. in Argum. Epist. ad Galat.* *Galatia* was an ample Province of *Asia Minor*, neer to *Phrygia*, into which anciently entred a people from *Gallia* of *Europe*, and seated themselves betwixt *Bithynia* and *Cappadocia*, as is testified by *Strabo. l.* 12. *Justin. l.* 25. *ab initio. Livi.*

Livi. l. 8, *decad.* 4. *Plin. Nat. Hist. l.* 5. *c.* 32. The more principall cities in the Province of *Galatia*, (as *Appianus in Chronolog. fol.* 44. notes) were these *Synopa*, *Pompriopolis*, *Claudiopolis*, *Ancyra*, (the Metropolis, famous for an ancient Councel there,) *Laodicea*, *Antioch* and *Nicopolis*, D. Pareus *in Com. in Gal.* 1. 2. *Paul* with *Silas* and *Timothy*, travelled through the region of *Galatia* once, but were forbidden *of the Holy Ghost to preach the word in* Asia, *Act.* 15. 40. and 16. 1, 2. 3. 6. But afterwards he went *over all the Countrey of* Galatia *and* Phrygia *in order*, *strengthening all the disciples*, Act. 18. 23. In which countrey of *Galatia*, in most of the famous cities, *Paul* had planted famous Churches of Christ, as is conceived, *Gal.* 1. 8. *&c.*

Occasion. It seemes by the current of the Epistle, that after *Pauls* departure from *Galatia*, having planted the Gospel there: there came among them false Apostles and corrupt teachers, who endeavoured to disgrace *Paul's* Apostleship among them, and to pervert the purity and simplicity of the Gospel among

mong them, and to pervert the purity and simplicitie of the Gospel of Christ, by mixtures of legall doctrines: urging the observance of both morall and ceremoniall law, and particularly of circumcision, as necessary to Justification; so mingling and blending together *Law* and *Gospell*, *works* and *faith*, *Iudaisme* and *Christianisme*: tending dangerously to the subversion of that Church.

Scope. *Hence the Apostle yearning over these Churches, writes this Epistle to them, to recover them out of this errour in that fundamentall point of Justification: to convince them of Iustification by faith only; to demonstrate unto them the nature and use of morall and ceremoniall law: and incite them to a holy Christian Conversation.*

Principall parts of this Epistle, to this end, are,

I. *An Exordium*, preface, or entrance into the Epistle, wherein he notably asserts the divine authority of his Apostleship, against false Apostles denying it, *c.* 1, 1. to 6.

II. *A Treatise* containing matters, *Reprehensory*, *Informatory* or doctrinall, and *Hortatory*:

1. *Re-*

I, *Reprehensory*, wherein he sharply taxeth them that they had so soon fallen from the Gospell doctrine of Justification by faith, which he had preached to them, to an opinion of Justification by the works of the law, *c.* 1, 6. to *c.* 3, 1. To this end that he may more fully convince them of their errour in forsaking the Gospel which he preached, he shewes, after his serious obtestation, 1. How he had his doctrine from God, who called him to preach to the Gentiles, *c.* 1, 11. to 16. 2. How faithfully he had preached the Gospell committed to him, withstanding all legall mixtures in point of Justification, *c.* 1, 16. to *c.* 3, 1.

II. *Informatory or Doctrinall*, wherein he asserts and proves the doctrine of Justification by faith alone, and not by legall works, by many Arguments, *c.* 3, 4. As for example, because

1. They received the spirit not by preaching of the law, but by preaching of faith, *c.* 3, 1. to 6.

2. *Abraham* the father of the faithfull was justified by faith; consequently so must his faithfull seed be justified whether Jews or Gentiles, *c.* 3, 6. to 15.

3. The heavenly inheritance is not by law, but by promise, therefore of faith, *c.* 3, 15. to 19. And here by way of *prolepsis* to prevent objections, he shews what was the use of

of the law before Christ, and why the ceremoniall law is abolished at Christs comming, *c.* 3, 20. to *c.* 4. *v.* 12. And he lenifies the sharpnesse of his former rebukes, by signifying his humble, modest and tender carriage towards them, *c.* 4, 12. to 21.

4. The very testimony of the law it selfe condemnes this Justification by the works of the Law, as he evidences in the Allegory of *Hagar* and *Sarah*, *c.* 4, 21. *to the end.*

III. *Hortatory*, here the Apostle exhorts them 1. Constantly to persist in their Christian Liberty from the ceremoniall law, *c.* 5, 1. to 13. 2. Not to abuse their Christian liberty, *v.* 13. 3. To severall generall duties of Christianity, *c.* 5, 14. to *c.* 6, 11.

III. *A Conclusion* of the whole Epistle containing, 1 *A Testification* of his love unto them, in writing to them with his own hand. 2 *A commonefaction* against false teachers. 3 *An opposition* of his owne example against that of the false Apostles, he preaching the Gospel sincerely, walking accordingly, and being willing to suffer for it; and his *Valediction*, *c.* 6, 11. *to the end.*

EPHI

Epheſians.

THe *Epiſtle of the Apoſtle* Paul *to the* EPHESIANS. So denominated from the *Saints at Epheſus* to whom *Paul* wrote, *Eph.* 1, 1. EPHESUS was a city on the ſhore of the *Ionian ſea*, looking towards the weſt of *Aſia Minor*, of old a city of great traffique, but much addicted to magick Arts, and to ſuperſtition, there being the Temple of the great goddeſſe *Diana*, *Act.* 19. *Paul* came to *Epheſus* at firſt, and reaſoned with the Jewes in their Synagogues, but tarried not there at that time, becauſe he haſted to keep the *feaſt at Ieruſalem*, Acts 18, 19, 20, 21. After that he came a ſecond time to *Epheſus*, and continued there preaching and diſputing for two years and three moneths, and ſo planted a famous Church there, *Act.* 19. 1, 8, 10. &c. 1 *Cor.* 16. 9. till by the uproare at *Epheſus* he was neceſſitated to depart, *Act.*

20. 1. yet after his departure into *Macedonia*, Act. 19. 1, 2. he committed the care and inspection of the Church at *Ephesus* unto *Timothy*, 1 *Tim.* 1. 3, 4. &c. And *Paul* being afterwards at *Miletus*, called thither the Elders of *Ephesus*, exhorting and encouraging them in their charge, knowing they should see his face no more, *Acts* 20. 17. *to the end.* After *Timothy*, it is supposed *John the Evangelist* was Bishop of this Church.

When and Whence this Epistle was written, See in *Table* before *Epistle to Romans.*

Occasion of *Pauls* writing to the *Ephesians*, was not Schismes and Scandals, as in the Church of *Corinth*; nor false doctrine supplanting justification by faith, that fundamentall point, as in the Church of *Galatia*; But the Apostles singular tenderness and provident care of this Church, (he being not now farre from his death,) lest they should faint or be discouraged by his bonds at *Rome*, and be weary of the Gospel through the Crosse.

Scope, *To encourage the Ephesians to con-*

constancy in faith and piety, and growth therein, notwithstanding all his or their tribulations for the Gospel.

Principall Parts. To this end are

I. *The Inscription or Exordium* of the Epistle, *c.* 1, 1, 2.

II. *The Body of the Epistle* being Doctrinall and Hortatory.

1. *Doctrinall*, wherein he laid down Gods benefits to them and us, or the causes of salvation.
   1. Gods eternall and free Predestination of us to adoption in Christ, through faith, *c.* 1.
   2. Redemption by the bloud of Christ, and effectuall vocation by his grace, *c.* 2.
   3. Publication of the riches of Christ by the Gospel, especially by his ministery to the Gentiles. *c.* 3.
2. *Hortatory*, wherein by way of gratitude for former benefits, he stirs them up to divers Christian duties, which are either,
   1. More generall and common to all Christians, *c.* 4. and *c.* 5, 1. to 22.
   2. More speciall and peculiar to some particular relations, as to,
      1. Husbands and wives, *c.* 5. 21. *to the end.*

2. Parents and children, *c.* 6, 1. to 5.

3. Masters and servants, *c.* 6, 5. to 10.

III. The *Conclusion of the Epistle*, wherein he encourages them to be strong and constant against all temptations, through the help of *the compleat Armour of God*, described; showes why he sent *Tychicus* to them, and so concludes, *c.* 6, 10. *to the end.*

Philippi:

THe *Epistle of Paul the Apostle to the* PHILIPPIANS. So intituled because written by *Paul* to the Saints, Bishops and Deacons at *Philippi*, Phil. 1. 1. PHILIPPI was the name of two cities, *viz.* one in *Thessalie*, at first called *Dathos*, but after *Philippi* from *Philip of Macedo* who repaired it. *Alsted. Præcog. Theol. l.* 2. *c.* 124. Another a city of *Macedonia*, situate in the confines of *Thracia*, in the fields whereof *Pompey* was overcome by *Cæsar*; and after *Brutus*

Brutus and Cassius, by *Anthony and Octavius*. This latter *Philippi*, is here meant to this *Philippi*, *Paul* came, being warned by vision to go into *Macedonia*, Act. 16. 9. *to the end of the chapt.* Here *Lydia* and the *Jailor* were converted, and *Paul* here laid the foundation of a flourishing Church. *Calv. Argum. in Ep. ad Philip.*

When and **Whence** this Epistle was written, see in former *Table*, &c.

Occasion, the Church at *Philippi* sent their bounty to *Paul* now Prisoner at *Rome*, to support him and supply his wants there, by *Epaphroditus* their *Pastor*, who doubtlesse coming to *Paul*, discloſed to him the spirituall state of that Church, whereupon *Paul* writes this *Epistle* from *Rome*, by *Epaphroditus* Phil. 2. 25.

Scope. *To confirme the Philippians in faith and Godlinesse, to warne them against Seducers, and to testify his thankfulnesse for their bountifull remembrance of him, in his distresses.*

Principall Parts, to this end are

I. *An Exordium or Preface* to his Epistle, *c.* 1, 1, 2.

II. *The Substance of the Epistle*, wherein he

1. *Confirmes* them in the faith, by Promising to them Gods perfecting grace, Praising their zeal, Testifying his love to them, Removing the Scandall of the Crosse, and Intimating his great desire for the furtherance and joy of their faith, *c.* 1, 3, to 27.
2. *Exhorts* them to Piety, *viz.* to bearing the Crosse, unity, humility of minde, and purity of life, *c.* 1, 27. to *c.* 2, 19.
3. *Commends* their faithfull Ministers, *Timothy and Epaphroditus*, *c.* 2, 19. *to the end.*
4. *Warnes* them of the false Doctrine of false Apostles, that would mingle works with faith in Justification, opposing against them his owne example, desiring the Philippians to imitate him, *c.* 3.
5. *Encourages* them in divers particular and generall duties, *c.* 4, 1. to 10.
6. *Gratefully commemorates* their bounty to him, *c.* 4, 10. to 21.

III. *The Conclusion of the Epistle*, with salutations and a valediction, *c.* 4, 21, 22, 23.

COLOS.

Colossians

THE *Epistle of the Apostle Paul to the* COLOSSIANS. So intituled from the *Colossians* to whom *Paul* wrote this Epistle, *to the Saints and faithfull Brethren in Christ, which are at Colosse*, Col. 1. 2. These *Colossians* were not that people dwelling in *Rodes* (called *Colossians* from that huge *Colossus* or *Image of the Sunne* 70 *Cubites high*, there erected: But rather those inhabitants of *Colosse* a chiefe City in *Phrygia* in *Asia Minor*, neere unto *Hierapolis* and *Laodicea*; as *Hierome* and *Chrysostome* thinke. And this Epistle it selfe seemes to intimate thus much, wherein he mentions *Epaphras* his zeale for them at *Colosse, Laodicea, and Hierapolis*, Col. 4. 13. Bids them salute the brethren in *Laodicea*, ver. 15. and that *this Epistle be read in the Church of the Laodiceans*, ver. 16. Now *Laodicea* and *Hierapolis* are neere *Colosse*, but

farre distant from *Rhodes*, as learned writers import. *Xenophon in* 1. *de expedit. Cyri*; writes, That after he entred into *Phrygia*, he went streight εἰς Κολοσσὰς πόλιν οἰκουμένην, εὐδαίμονα, καὶ μεγάλην i. e. *Unto Colosse a City of universall resort, rich, and great.* Euseb. in Chronic. saith, *That three Cities of Asia, Laodicea, Hierapolis and Colosse fell with one and the same earthquake.* And Plin. in *Nat. Hist. l.* 5. *c.* 32. Seates not *Colosse* in any Iland, but among the Cities of the Continent.

When and **whence** this Epistle was written, see in the former *Table.*

Occasion. *Epaphras* fellow-labourer with the Apostles, had in *Colosse* with other Ministers planted a Church. The Faith preached to the *Colossians* was impugned, *Partly* by some converted out of *Judaisme* who urged the Ceremonies of the Law as necessary to Salvation, confounding *Christ* and *Moses* together: *Partly* by some converted out of *Gentilisme*, who obtruded Philosophicall subtilties upon them, counting the simplicity of the Gospel too much below wise men, and so blended *Theology*

ology with *Philosophy*; The Apostle therefore being prisoner at *Rome*, writes to them to instruct and stablish them in the true Doctrine of the Gospel taught them by Epaphras against all the impostures of false-Teachers.

Scope. To shew, *That all hope of mans Salvation is grounded in Christ alone, and that therefore we should fully rest our selves in the Faith of Christ, and live according to Gospel Rules, rejecting all Mosaicall Ceremonies, and Philosophicall speculations.*

Principall parts. In this Epistle are,

I. *The Preface*, containing, 1. The Inscription, *c.* 1. 1, 2, 3. 2. The Entrance into the Epistle, wherein he commends their Faith and other graces, and wishes their growth therein, *v.* 3. to 12.

II. *The body of the Epistle* consisting of matters Doctrinall and Practicall.

1. *Doctrinall*, where he, 1. *Describes Jesus Christ and his benefits* most lively; that he is the true sonne of God, head and Saviour of his Church most al-sufficient, *c.* 1. 12, to *c.* 2. 8. 2. *Confutes Seducers* that obtruded on the Colossians either *Philosophicall* notions, or *Mosaicall*

ſticall antiquated Ceremonies, *c.* 2. 8. *to the end.*

2. *Practicall*, where he inſtructs and exhorts them in Practicall duties either 1. *Generall*, common to all Chriſtians, *c.* 3. 1, to 18. 2. *Speciall*, peculiar to ſome Relations, Husbands, Wives, Parents, Children, Maſters and Servants, *c.* 3. 18. to *c.* 4. 2. where he annexes ſome generall exhortations. *ver.* 2. to 7.

III. *Concluſion* of the whole Epiſtle, contayning ſome private Affairs and Salutations, *c.* 4. 7. *to the end.*

I Theſſal:

THe *firſt Epiſtle of Paul the Apoſtle to the* THESSALONIANS. So denominated, becauſe written by *Paul* to the Church of the *Theſſalonians*. 1 Theſ. 1 1. And they from their City *Theſſ.* which was the Metropolis or mother City in *Macedonia*, Scituate on the edge of the *Macedonian* ſhore: Anciently it was called *Therme*, and thence the *Thermaick Haven*. Some give this reaſon of the change

Suidas.

change of the name; *Philip* King of *Macedonia* in a memorable Battle in these parts overcame the People of *Thessaly*. For monument of which Victory, the neighbouring City was re-edified and enlarged, and named *Thessalonica*; as it were, Θες-σαλο-νίκη i. e. *put the victory to another*. It was sold by *Andronicus* to the *Venetians*, but they did not long enjoy it; for it was, as other parts of *Greece*, quickly possessed by the Turks. Is now a famous Empory for *Indian Marchandice*, (but under the Dominion and Idolatry of the *Turks*) known by the name of *Saloniki. Maginus in Geograph.*

In *Thessalonica* God pleased to plant a Church by the Ministry of *Paul and Silas*, converting both Jewes and Greeks. See the History of it, Act. 17. 1. &c. There the unbelieving Jewes mov'd with envy, raised tumults against *Paul* and *Silas*, and also against the Saints that entertained them, *Jason* &c. 5, 6, 7, 8, 9. So that *Paul* and *Silas* were glad to fly away by night to *Berea* ver. 10.

Occasion (as may appeare from Act.

17.

17. And 1 Thes.2.&3,1.2,) was this. *Paul* being forced by tumults to depart from *Thessalonica*, and fearing least the Church there newly collected should be hazzarded through feare of troubles and persecutions; and going to *Athens*, he sends *Timothy* back to confirme the *Thessalonians* in the Faith, and report their state to him. Whereupon *Timothy* informing him of their constancy notwithstanding persecutions, and of all their affaires, from *Athens* *Paul* wrote this Epistle to them for their encouragement. when this Epistle was written, see in *Table* above.

Scope. *To encourage the Thessalonians both to constant perseverance in Faith and Grace received, notwithstanding all tribulations befalling him or them; As also to make progresse and go on therein unto perfection.*

Principall parts, To this end are,

I. *The Inscription* of the Epistle, *c.* 1. 1.

II. *The substance* or Subject matter of the Epistle is *Hortatory.* He Exhorteth,

1. *To constancy and perseverance in the Faith*, c. 1. 2. to c. 4. Whereunto he urges them.

1. From

1. From the consideration of Gods rich grace bestowed on them by the Apostles Ministry, and the generall fame thereof in the Churches of Christ, *c.* 1. 2. *to the end.*
2. From the graciousnesse of the instrument whereby they were converted, *viz.* Paul whose Boldnesse, Sincerity, Meeknes and Amiable behaviour to them is declared *c.* 2. 10. *to* 13.
3. From their own experience of the efficacy of the Doctrine of Faith, *c.* 2. 13. *to the end.*
4. From the Apostles care and tendernesse over them, who (though he could not come himselfe to them, yet) sent *Timothy* to them to comfort and establish them, *c.* 3.

II. *To progresse in grace* towards perfection therein 1. In generall, *c.* 4. 1, 2, 3. 2. In particular, he exhorts them to certaine duties (wherein perhaps they were Defective, or Endangered) as 1 Chastity, *c.* 4. 4, 5. 2 Justice, ver. 6, 7, 8. 3 Brotherly love, ver. 9, 10. 4 Care of quiet and peaceable living together in Christian Society, *ver.* 11, 12. 5 Moderation of sorrow and lamentation for the dead in Christ; declaring what shall become of the Dead, what of the Living at Christs second coming, *v.* 13. *to the end.* After this he meets with

with that curious question that might be moved, but when shall these things be? Shewing it shall be sudden, though the particular time when, is not known; therefore they should always be prepared, *c.* 5. 1, to 12. 6 Due respect to the publique Ministry over them *c.* 5. 12, 13. 7 And he shuts up his Exhortation with an heap of Christian duties concisely couched together, *ver.* 14. to 23.

III. *The conclusion of the Epistle*, with Supplications for them, Salutations, and Valediction *ver.* 23. *to the end.*

II Thessal.

THe second Epistle of Paul the Apostle to the THESSALONIANS. So stiled for the Reason above. **When** and **Whence** this Epistle was written, See in former *Table.*

Occasion seems to be some information, or Reports which the Apostle had received; touching their Persecutions for the Gospel; Touching false teachers, who insinuated to them (perhaps taking

taking occaſion by ſome paſſages of the former Epiſtle about Chriſts ſecond coming) that Chriſts ſecond coming would be ſpeedily, in that age; and touching exorbitant walking of ſome, in idleneſſe; Church-diſcipline mean while ſleeping. The whole current of the Epiſtle intimates this *occaſion.*

Scope. [1] *To comfort the Church of Theſſalonians againſt all Perſecutions for Chriſt.* [2] *To informe them of their miſtake about the ſecond coming of Chriſt, that it could not be preſently. And* [3] *to exhort them to divers Chriſtian duties.*

Principall parts, to theſe ends.

I. *Inſcription* and ſalutation, *c.* 1. 1, 2.

II. *Body* Of the Epiſtle, being

1. *Conſolatory* againſt all ſufferings and perſecutions *c.* 1. 3. *to the end.*
2. *Monitory*, warning them againſt that erroneous Doctrine which any falſe Teachers might ſuggeſt unto them, as if Chriſts Second coming were at hand: wherein he prophetically aſſures them that before Chriſts coming, there will be an Apoſtacy, and a Revelation of Antichriſt that man of ſin, *c.* 2.
3. *Hortatory*, wherein he peremptorily pre-

prescribes Reformation of certain corruptions in manners & practice among them, interlacing divers sharp reproofs thereof. Because he deales somewhat sharply with them, 1. He premiseth an insinuative preface wherein, 1 He begs their prayers. 2 Perswades himself confidently of their obedience. 3 And Prayes for them, *c.* 3. 1. to 6. 2. He prescribes the Reformation of two evils, *viz.* 1 The remissenesse of Church-discipline towards inordinate walkers, *ver.* 6. to 11. 2 The neglect of manuall labour by some contrary to the Apostles Rule, *ver.* 11. *to* 16.

III. *The conclusion* of the whole Epistle, with Supplications, Salutations and Valediction, *ver.* 16. *to the end.*

Thus farre of P*auls nine generall Epistles*, written to whole Churches: Next come to be considered P*auls foure particular Epistles*, directed to certaine particular persons, *viz.* Two to *Timothy*, and one to *Titus* about affairs *Ecclesiasticall*; and one to *Philemon* about matters *Oeconomicall*. Those Epistles to *Timothy* and *Titus*, *Augustine* would have him that is a Teacher in the Church to have alwayes before his eyes.

eyes. *Augustin. de Doctrin Christian. li. 2. c. 16.*

I Timothy

THE *first Epistle of the Apostle* Paul *to* TIMOTHY. So denominated from *Timothy* to whom *Paul* wrote.

TIMOTHY Is a Greek name; Signifies, *An Honourer of God.* Probably his Godly Parents desired he might be such an one when they gave him this name: and he proved an excellent instrument of *Honour to God* both in Doctrine and conversation; according to the happy *Omen* and *presage* of his name. He is supposed to be of *Lycaonia*, in *Asia*. His Father was a Greek, his Mother a Jewesse who believed, Act. 16. 1. her name *Eunice*, daughter of *Lois* his Grandmother; both sincere believers, 2 Tim. 1. 5. From a child they trayned him up in the Scriptures, 2 Tim. 3. 14, 15. Whence *Paul* is perswaded that the like Faith

dwelt in him, as did in his mother and Grandmother, 2 Tim. 1. 5. His Father being a Greek, he was not Circumcised after the custome of the Jewes, but being come to maturity, *Paul* circumcised him, for the gaining of the Jewes by his Ministry, Act. 16. 3. And having good commendation of him by the brethren of *Lystra* and *Iconium*, *Paul* made him his companion in travels throughout the Churches. Act. 16. 2, 3, 4. &c. Sometimes *Paul* sent him as a Messenger to the Churches, whereupon *Paul* makes such an honourable mention of him and his workes, Act. 19. 22. Rom. 16. 21. 1 Cor. 4. 17. And 16. 10. Phil. 2. 19, 20, 21, 22. 1 Thes. 3. 2, 6. Gives him divers excellent Titles, calls him *his brother*, 1 Thes. 3. 2. Heb. 13. 23. His *beloved son and faithfull in the Lord*, 1 Cor. 4. 17. His *naturall son in the Faith*, 1 Tim. 1. 2. His *dearely beloved sonne*, 2 Tim. 1. 2. The *Minister of God*, *and his fellow-labourer in the Gospel of Christ*, 1 Thes. 3. 2. *His work-fellow*, Rom. 16. 21. Yea *Paul* joynes *Timothy* with himselfe in the inscriptions of divers Epistles

to

to the Churches, that so he might both commend *Timothies* worth and authority to the Churches, as also propound him as an exemplary pattern to all faithfull Ministers. See 2 *Cor.* 1. 1. *Phil.* 1. 1. *Col.* 1. 1. 1 *Thes.* 1. 1. 2 *Thes.* 1. 1. *Philem.* 1. At last after many travels with *Paul* by Sea and Land, *Paul* returning into *Asia* committed the care of the Church of *Ephesus* to him, whom he knew to be so able and trusty, 1 Tim. 1. 3. &c. Which he happily taught, and governed about fifteen yeers; but at last more grievously inveighing against the Idolatrous worships of *Diana*; under *Nero* the Christians cruel Enemy, he was slain of the Gentiles with Arrowes and Stones, as is testified by *Eusebius Hist. l.* 3. *c.* 14. Some thinke that his bones, together with the reliques of *Andrew* and *Luke* were translated to Constantinople by Constantine the Emperour. As *Hieronym.* and *Nicephorus.*

When this Epistle was written, see in the *Table* above.

Occasion and **Scope.** *The Apostle being to depart into Macedonia, left Ti-*

mothy at Epheſus, that he might prevent unſound Doctrine, and ordaine Elders for that Church. Compare Act. 20. 1 *Tim.* 1. 3. &c. *That therefore* Timothy *might the better know how to behave himſelfe in that Church in all Eccleſiaſticall affairs, he writes to him this Epiſtle, not knowing how long he ſhould be abſent from him.* 1 Tim. 3. 14, 15. So that this Epiſtle may not unfitly be ſtiled, **St. Pauls Directory for right mannaging of the Office of the Miniſtery in the Church of God.**

Principall parts, to this end; are

I. *The Inſcription of the Epiſtle, c.* 1, 1, 2.

II. *The matter or Subſtance of the Epiſtle*, which is chiefly by way of practicall inſtruction or direction. He directs *Timothy*,

1. *Touching faith* how to maintaine againſt the teachers of the Law, the truth of the Goſpel (wonderfully committed to *Paul*) notwithſtanding all impediments, and to adde to faith a good conſcience, *c.* 1, 3. *to the end.*

2. *Touching Eccleſiaſticall worſhip*, for whom they ſhould pray, *c.* 2. 1. to 8. How men and women ſhould behave themſelves in prayer, and in publick aſſemblies

semblies, *c.* 2, 8. *to the end.*

3. *Touching Church officers.* 1 How Bishops and Deacons with their wives ought to be qualified, *c.* 3 1. to 14. To which he annects, the end or Scope of his writing this Epistle to *Timothy*, viz. *That he might know how to governe the Church, the house of God, the pillar of truth*, giving an Epitome of Gospel-truth, *c.* 3, 14. *to the end.* which he amplifies by a Prophetical prediction of the Apostacy, from the faith which should come to passe in the latter times, *c.* 4. 1. to 6. How *Timothy* should behave himselfe both in his doctrine and conversation, *c.* 4, 6. *to the end.* How in private reproofs, *c.* 5, 1, 2. How towards widows, *c.* 5, 3, *to* 17. How towards Elders, *c.* 5, 17. *to the end.* What duties he should teach servants, and how he should carry himselfe towards them that teach otherwise, and count Gaine godlinesse, *c.* 6. to 17. And how he should instruct rich men, *c.* 6, 17, 18, 19.

III. *The Conclusion of the Epistle*, exhorting *Timothy* to keep that which was committed to him, and to avoid prophane and vaine bablings, and oppositions of science, &c. *c.* 6, 20. 21.

II Timoth:

THe *second Epistle of Paul the Apostle to* TIMOTHY. So denominated from *Timothy* to whom *Paul* wrote. A Description of this *Timothy*, see in former Epistle.

Occasion. The Apostle having left *Timothy* at *Ephesus* to take care of the Church there, 1 *Tim.* 1. 3. when he departed from the Elders of *Ephesus*, after he had called them to *Miletus*, and given them charge of the flock, *they all wept sore*, Acts 20. 36, 37. probably, *Timothy* was one of those that powred out tears, 2 *Tim.* 1. 4. and perhaps the Apostle, that he might comfort *Timothy* lamenting him, intimated some hopes of his returne unto him, 1 *Tim.* 3. 14. But *Paul* meane while being carried away captive to *Rome*, and by his bonds hindred from coming againe to *Timothy*, thought it necessary by this Epistle to stablish and comfort him, both against

against the Apostles sufferings and martyrdome approaching, as also against all the pressures and persecutions of the Church, & that he should be moved by none of them, to desert or neglect the faithfull keeping of that excellent treasure of truth, committed of trust to him, 2 *Tim.* 1. 8, 13. and 2. 1, 2, 3. 14. and 4. 1, 2, 5, 6. &c. and that they might more effectually be comforted in one another, he desires him to *come shortly to him*, 2 *Tim.* 4. 9. that so they might take their last farewell one of another. For this was *Pauls* last Epistle (as his *Swan-like Song*) a little before his death, 2 *Tim.* 4. 6, 7.

Scope. *To stirre up and strengthen* Timothy, *to constancy and fidelity, in discharge of his ministeriall office, and the keeping and asserting of the truth, deposited and committed of trust to him; against all the present dangers and persecutions impending him or the Apostle for the same, in these perillous times.*

Principall parts. to this end are

I. *An Inscription* of the Epistle, c. 1, 1, 2, together with an insinuative pathetical

proem, testifying his singular affection to *Timothy*, v. 3, 4, 5.

II. *The substance of the Epistle*, which is chiefly *Hortatory* and *Consolatory*. Herein he,

1. Exhorts and encourages him to constancy and faithfulnesse in all the work of the Ministry committed to him, notwithstanding all the Apostles afflictions endured for the truth, all the troubles *Timothy* might incurre in defence of the truth, and the unfaithfulnesse of some revolting from the truth, *c.* 1, 6. *to the end*, and *c.* 2.
2. Prophetically forewarnes him of the perilousnesse of the last dayes, especially by reason of wicked hypocrites and Seducers, *c.* 3, 1. to 14.
3. Most earnestly incites and charges him to be constant in the faith, according to the Scriptures which he knew from a child, and to be instant in preaching the word, against all discouragements, after the Apostles example, who had finished his course, and now shortly was to receive his Crown, *c.* 3, 14. to *c.* 4, 9.

III. *Conclusion* of the Epistle, with 1 Some particular directions, *c.* 4, 9. to 16. 2 Narration of his owne affairs, *v.* 16, 17, 18. 3 Salutations, *v.* 18. to 22. and 4 Valediction, *v.* 22.

Titus.

THe *Epistle of Paul to* TITUS. So intituled from the name of the person to whom he wrote, *Tit.* 1. 1, 4. **Titus** is evidently a Greek name, either derived from Τίτος *Titus*, i. e. A *Dove*; (as *Ionah* in Hebrew hath his name from a *Dove*,) or rather from τίω *Tiō* i. e. *to honour, esteem*, &c. thence Τίτος, *Titos* i. e. *Honoured*, a fit name for him, that was truely *honoured both by God and man*. *Titus* was by Nation a Grecian, a Gentile, & uncircumcised probably till his death, *Gal.* 2. 3. yet effectually converted by *Paul* to the faith, hence called his *naturall sonne after the common faith*, *Tit.* 1. 4. yea he cals him his *Partner* and *fellow-helper*. 2 Cor. 8. 23. and his *brother*, 2 Cor. 2. 13. having enjoyed him as a companion of his travels, *Gal.* 2. 1. *a comfort in his sorrows*, 2 Cor. 7. 6. and having used him as a Legate or messenger unto divers Churches,

and

and betrusted him with the Collections for the poor Saints in *Judea*, 2 Tim. 4. 10. 2 Cor. 8. 6, 16, 17. *Paul* having planted a Church in the Isle of **Creta**, now called **Candy**, he left *Titus* there behind him to finish the work, appointing him to *set in order things that were wanting, and to ordaine Elders in every city*, Tit. 1. 5. and there it is thought, he died and was buried.

Occasion *and* **Scope**, Paul *having left* Titus *in* Creet *to order things wanting, &c. in the Church now planted there, and perceiving that in his absence false* Teachers, *erroneous in judgement, and scandalous in life, crept in, seeking to destroy the faith, by mingling Christ and* Moses *together, to disturbe Church-Government planted, and to disjoyne the practice from the profession of piety*, Paul *therefore sollicitous for the Church, writes this Epistle to* Titus, *both to strengthen and gaine Authority to his ministery there against all contempt; as also to direct him, how to order and stablish things wanting in the Church, how to represse distempers and disorders arising, and how to demeane himselfe, both in doctrine and conversation, towards*

severall

severall sorts of Persons.

Principall parts to this end

I. *An Inscription, c.* 1, 1, to 5.

II. *Substance of the Epistle,* (of like nature to the I. To *Timothy*) wherein he

1. Declareth for what ends he left *Titus in Creet, c.* 1, 5.
2. Directeth him in reference to these ends.
   1. What qualifications are requisite in *Bishops,* or *Elders* both for life and doctrine, *c.* 1, 6. *to the end.*
   2. How *Titus* should accordingly approve himselfe in the ministry, both in his doctrine and life, and that towards both aged men and women, as also towards servants, *c.* 2. and generally towards all Christians, how he should teach them to behave themselvs, both towards magistrates, and mutually towards one another, backing the same with cogent Arguments, *c.* 3, 1. to 12.

III. *A Conclusion* of the whole Epistle consisting of more private directions, salutations, and his Apostolicall valediction, *c.* 3, 12, *to the end.*

Thus of Pauls *Epistles written to* particular persons *about* Ecclesiasticall *affairs. Now of his Epistles written to* particular persons

persons, *yea to a* Church, *Philem.* 1. 2. *about* Oeconomicall *or* Houshold *affairs.* viz.

Philemon.

THe *Epistle of* Paul *to* Philemon. So called because peculiarly and in the first place directed to him, *Philem.* 1. 2. PHILEMON, as some thinke sounds like an Hebrew name, and signifies, *The mouth of bread*, so denoting his beneficence and bounty relieving them with bread, &c. that were poore and needy, See *v.* 7. *Hieron.* Others rather taking this *Etymon* to be uncertain, count *Philemon* a Greek name, signifying *Kissing*, from φίλημα *Philema* i. e. *A kisse*, so intimating his kindnesse.

This is not that ancient Comick poet, called *Philemon*, which *Paul* seems to have read, by some expressions in his Epistles, as 1 *Tim.* 2. 12, and 5, 23. *Tit.* 2. 3. The fragments of which poet are extant, collected by *Henr. Steph.*

But

But this *Philemon* is ſuppoſed to be by Countrey a *Phrygian*, as *Theophylact.* and in particular a miniſter of the Church at *Coloſſe*, an eminent towne in *Phrygia*. Paul here cals him fellow-labourer, *Philem.* v. 1. viz. in preaching the Goſpel, and a Partner, v. 17. compare *Philem.* v. 1, 2. with *Col.* 4. 17. He is called a Biſhop by *Anſelme*, an Evangeliſt by *Hierom.* And here is mention of the *Church in his houſe*, *v.* 2. Probably, *Philemon* was converted or much edified by *Pauls* miniſtry, from that intimation, *v.* 19. was deare to *Paul.* he cals him brother *v.* 7, 20. his *dearly beloved. v.* 1. He is commended for his *faith in Chriſt, and bountifull love to all the Saints*, verſ. 5. 7. Though rich, yet is ſuſpected to be ſomewhat too covetous, from that expreſſion, *v.* 18, 19. We find no mention of him in Scripture, but only in this Epiſtle.

Occaſion. *Oneſimus* ſervant to *Philemon*, had much wronged him in purloyning his goods, (it is probably thought he ſtole ſome money from him) and ſo ranne away from him to *Rome*,

Rome, where (providence so ordered things,) hearing *Paul* preach he was converted, and ministred to *Paul* in prison. But *Paul* understanding the cause of his departing from his Master, sends *Onesimus* back again to his master with this Epistle, perswading him to forgive him, and entertaine him again.

Scope. *To reconcile* Onesimus, *now converted, to* Philemon *his master, whom he had much wronged formerly, being unconverted, and had runne away from him.*

Principall parts, of this most elegant and pathetical Epistle, to this end, are

I. *The Preface* or *Exordium* to the Epistle, containing 1. The *inscription*, v. 1, 2, 3. 2. The Apostles *Gratulation* at *Philemons* faith in Christ, and liberall love to the Saints, *v.* 4. to 8, hereby he indears both himselfe and his request to *Philemon*.

II. *The Proposall of his request to* Philemon, more generally, and after more particularly, *viz.* that he would againe receive *Onesimus*, whom he had sent to him, *v.* 8. to 13.

III. *Cogent Arguments*, pressing this request, (every word almost being an Argument) some of which are couched in the Proposall

posall of his request; As 1. *Onesimus* is converted, *v.* 10. 2. Now he will be a *profitable* servant, *v.* 11. 3. *Onesimus* was dear to *Paul* as his *own bowels*, *v.* 12. 4. *Pauls* prizing *Onesimus* his service, *v.* 13. 14. 5. Providence seemed so to over-rule his departure by converting him in the interim, as if God would prepare him for constant service, *v.* 15. 6. He is now *not a servant, so much as a brother* in Christ, *v.* 16. 7. *Paul* that makes this request, is *Philemons Partner*, *v.* 17. 8. *Philemon* shall not loose by receiving him, *v.* 18, 19. 9. *Paul* shall reap the fruit of sweet refreshing in the grant of this request, *v.* 20.

IIII. *The Conclusion* of the Epistle, containing 1. *Pauls* hope of *Philemons* gratifying him. 2. His request to prepare himselfe a lodging. 3. Salutations. 4. And the Apostolicall valediction, *v.* 21. *to the end.*

Hitherto of the Epistles written to the believing Gentiles, *and all by* Paul: *Now of the Epistles written to the* believing Jews *by severall Apostles.* II.

HEBREWS.

Hebrews.

THe Epistle of Paul the Apostle to the HEBREWS. So intituled in the *Greek Copies*, from the Penman writing it, and the parties to whom he wrote. The *Syriack version* hath it, *The Epistle to the Hebrews*.

HEBREWS. So denominated not from *Heber*, *Selah's* son, *Sem's* grandchild mentioned *Gen.* 10.24. But rather from *Abram* the father of the faithfull. and that not from the name *Abram*, which is written with א whereas *Hebrews*, is written originally with ע *viz.* עברי *Hbhibri*. but from the Epithet given first to *Abram*, viz. *Abram the Hebrew*, Gen. 14. 13. *Abram* being called עברי i. e. the *Hebrew* from עבר *To passe over or passe thorough*, Gen. 12. 6. because from *Mesopotamia* he passed over *Euphrates* into *Canaan*, and so passed thorough the land. *compare* Gen. 12. 1. to 7. *with* Act. 7. 2, 3, 4. So that *Abram*,

rum the Hebrew, sounds as much as *Abram the Passenger*, or *the Passer-thorough*. Hence *Abrams* posterity are called *Hebrews*, which name seems somwhat more worthy then the name *Jews*, because the name *Jews* came but from *Iudah*, *Iacobs* son the kingly stock. To *Hebrews* by nation, but now become Christians by profession, this Epistle was written. Some think the Apostle wrote only to those *Hebrews* that dwelt in *Ierusalem* and *Iudea*, because he promises to see them, *Heb.* 13. 23. but *Peter* seems to testify this Epistle was written to the dispersed *Hebrews*; compare 2 *Pet.* 3. 15. and 2. 1, 2. with 1 *Pet.* 1. 1, 2. Why might not the Epistle be written to them all?

Penman of this Epistle is not so infallibly agreed upon by learned men. Some of old ascribed it to *Luke*, or *Barnabas*, or *Clement*, *Euseb. Hist. l.* 6. *Platin. in vit. Petri. p.* 10. and *Hieronymus*. Some to *Barnabas*, *Tertullian*. See *Erasm. Annot. in Act.* 1. *p.* 199. Some to *Apollos*, *Luther in Gen.* 48. *fol.* 643. *De Luc. Osiander in Præfat. ad Hebr.* *Calvin* himselfe, though in his Argument, be-

fore this Epistle, he saith, *he cannot be brought to think it was* Pauls, yet after seems to incline to that opinion, that *Paul* wrote it, *Calv. Com. in Heb.* 13. 13. But that *Paul* was *Penman* of this Epistle, was the unanimous opinion of all the ancient Greek writers, (except *Caius* mentioned by *Nicephorus l.* 4. *c.* 34.) and of divers *Latin Authors*, ancient and moderne. See *Gerh. loc. com. de Script. sacr. loc.* 1. *Exeges. Sect.* 275. and *D. Pareus Proem in ep. ad Hebr. Sect.* 1. *G. Whitaker disp. de sacr. script. q.* 1. *c. ult.* That the Apostle *Paul* was *Penman* of this Epistle, may be evinced by divers considerable Arguments, As

1. All the Greek Copies of the Epistle to the Hebrews, (except one wherein the Title was only, πρὸς Ἑβραίους *i. e. To the Hebrews*) have this Title παύλου τοῦ ἀποστόλου ἢ πρὸς Ἑβραίους ἐπιστολή i. e. *The Epistle of* Paul *the Apostle to the Hebrews*. Th. Bez. in Annot. ante ep. ad Hebr.

2. The Testimony of *Peter* is most considerable; *As our beloved brother* Paul *also, according to the wisedome given unto him,*

him, both written unto you. As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, &c. 2 Pet. 3, 15, 16. wherein note with *Gerh. Piscat.* and others,

1. *That* Paul *wrote to them also to whom Peter wrote,* But *Peter* wrote to the *Hebrews*, both his Epistles, 1 *Pet.* 1. 1, 2. 2 *Pet.* 3. 1, 2. Therefore *Paul* wrote to the *Hebrews*, either this Epistle is that which *Paul* wrote to the *Hebrews*, or its lost. That it should be lost, is unlikely, when Gods providence hath preserved such a small Epistle, and of private concernment, as his *Epistle to Philemon*, for the use of the Church, but doubtlesse what *Paul* wrote to the Hebrews, was more large and full, and touching the mystery of salvation by Christ crucifyed, as most necessary to them who stuck too much to the *Leviticall Priesthood*, as if it should be perpetuated, and stumbled at Christ crucified, and this is the Argument of this Epistle.

3. *That Paul wrote to them of the same things that Peter wrote.* Herein Peters Epistle, and this to the Hebrews, agree, as That *by Christ are given to us, all things pertaining to life and godlinesse*, 2 Pet. 1. 3, 4. That Iesus Christ is *the Son of God in whom the father is well pleased with us, of whom the Prophets spoke*, 2 Pet. 1. 16, 17, 18. 19. So these things are largely handled, *Heb.* 1. 1. to *c.* 10. 19 *Peter* exhorts them to faith and holinesse, 2 *Pet.* 1. 5. to 16. and 3. 1. to 15. So the Epistle to the Hebrews, *c.* 2, 1. to 5. and 3. 1, 6. *to the end* and *c.* 4. and 6. 11, 12. and *c.* 10, 19. to *c.* 13, 20. *Peter* shews the *danger of Apostacy*, 2 *Pet.* 2. 20, 21, 22. So the Epistle to the Hebrews, *c.* 6, 4. to 9. and 10. 26, to 32.

3. *That* Paul *wrote wisely*, much wisedome appears both in words, matter and method of this Epistle to the Hebrews.

4. *That herein are some things hard to be understood*, as about Apostates,

Heb.

Heb. 6. and *Heb.* 10. as about predeſtination, *Rom.* 9. *c.* 11. and *Eph.* 1.

3. *Pauls* zeale and affection was great to the *Hebrews*, Rom. 9. 1, 2, 3, 4. &c. and can we thinke he ſhould never write to them that were ſo exceeding deare to him, and what could he write more proper and neceſſary for them, then touching the abrogation of the *Leviticall Prieſthood*, and the excellency of Chriſts perſon and office; which this Epiſtle treats of, above any other?

4. Mention is here made of *Timothy his brother*, and that he is *ſet at liberty*, Heb. 13. 23. elſewhere *Paul* cals *Timothy his brother*, 1 Theſ. 3. 2. Philem. 1. and in what account *Timothy*, (*Pauls* companion) was with *Paul*, *See Annot. in* 1 *Tim. before.*

5. The Author of this Epiſtle mentions his *bonds*, Heb. 10. 34. and 13. 23. and this is *Pauls* manner in his Epiſtles, *Rom.* 16. 21. 1 *Cor.* 16. 10, 11. 2 *Cor.* 1. 1. *Col.* 1. 1. 1 *Theſ.* 1. 1. and 3. 2. 2 *Theſ.* 1. 1. *Philem.* 1, 9. 10.

6. The character of the ſtile and language in this Epiſtle, ſeems ſo plainly to be the ſame with *Pauls* in his other Epiſtles, that they indigitate *Paul* to be the Penman. Well conſider and paralel the enſuing places.

Heb. 1, 2, 3. —*with* Col. 1. 14, 15, 16, 17.
Heb. 5, 12, 13. —*with* 1 Cor. 3. 1, 2.
Heb. 9. 15. —*with* Rom. 3. 25.
Heb. 10. 34. —*with* Phil. 1. 13. and Philem. *v.* 1, 9, 10.
Heb. 10. 34. —*with* 1 Theſ. 2. 14.
Heb. 10. 36. —*with* Gal 3. 22.
Heb. 11. 11, 12. —*with* Rom. 4. 18, 19.
Heb. 12. 1. —*with* 1 Cor 9. 24.
Heb. 13. 7. —*with* Philip. 2. 25. 29.
Heb. 13. 9. —*with* Eph. 4. 14.
Heb. 13. 15, 16. —*with* Rom. 12. 1, 2.
Heb. 13. 17. —*with* 1 Theſ. 5. 12, 13.
Heb. 13. 18 —*with* 2 Cor. 1. 11, 12. Act. 23. 1. 24. 16.
Heb. 13. 20, 21. —*With* 1 Theſ. 5. 23. Rom. 15. 23 .and 16. 20. 2 Cor. 13. 13. Phil. 4. 9.

7. Finally, that which the Apoſtle himſelfe counts as it were the character and ſeale of all his Epiſtles, his Token, 2 Theſ. 3. 17, 18. *The Grace of our Lord Jeſus Chriſt be with you all. Amen*, is the valedictory cloſe of this Epiſtle, *Heb.* 13. 25. Theſe

These Arguments may strongly perswade that the Apostle *Paul* was *Penman* of this Epistle, and consequently, that this Epistle is of *Apostolicall*, yea of *divine Authority*, as well as his other Epistles. Nor are the objections usually brought to the contrary, of such difficulty, but that they may easily receive satisfactory Answers. And are answered by *Bez. Pareus and Piscator in their Prologue before this Epistle. Gerh. exeges. loc. Com.* 1. *de script. sacr. cap.* 10. *Sect.* 277. *&c.*

When and **Whence** this Epistle was written, *See in former Table.*

That it was not written in *Hebrew* by *Paul*, *an Hebrew* to the *Hebrews*, and so translated into Greek, by *Luke* or *Barnabas* as some think, viz. *Clem Alexan. Strom. l.* 4. *Euseb. Hist. Eccles. l.* 3. *c.* 32. *Hieronym. in Catal. script. illustr.* &c. But rather that *Paul* wrote this Epistle at first in Greek, may be probably believed upon these ensuing grounds, *vid. Fran. Junium paral. l.* 3. *in c.* 9. *hujus Epist. p.* 479.

1. The stile and phrase of this E-

piſtle ſeems rather to *Grecize*, then to *Hebraize*, there being fewer *Hebraiſmes* in this Epiſtle, then in *Pauls* other Epiſtles.

2. The places alledged out of the old Teſtament, are not alledged according to the Hebrew originall, but the *Greek verſion of the* LXXII.

3. The *Hebrew* names are interpreted, as *Melchi-zedek, King of righteouſneſſe, and Salem, peace*, Heb. 7. 1, 2.

4. Moſt Iewes then underſtood the Greek tongue, eſpecially thoſe that lived in *Aſia Minor*.

5. *Peter* and *James* wrote their Epiſtles to the diſperſed Iewes in Greek, and *Paul* wrote all his other Epiſtles to the Gentiles in Greek; why then ſhould we imagine this to be written in *Hebrew*?

6. The Ancient writers teſtifie not, that they have ſeen any originall Hebrew Copy of this Epiſtle.

Occaſion, ſeemes to be the infirmity and affliction of the believing *Hebrews*. For the whole current of the Epiſtle, ſeems to intimate, That though they

they had entertained Christ, yet they adhered too much to *Moses* and the Leviticall Priesthood, and perhaps some of them had some hesitancy about Christ, whether he were the promised *Messiah*: and yet for their entertaining of Christ so farre as they did, they seem not only to be reproached by their Countreymen, as Apostates from the Law, but were greatly persecuted for Christ; the Apostle understanding this their state, wrote to instruct and support them herein; *vid. Athanas. in Synops.*

Scope. *For confirmation and comfort, of the weak and afflicted Hebrews, to evidence that Iesus Christ is true God and man, like us in all things, (only sin excepted,) and therefore the only true* Messiah, *promised in the Old Testament, and exhibited in the New; that he is the Churches only King, Prophet and Priest, able to save all that come to him to the uttermost, having by offering up himselfe once, for ever perfected them that are sanctified, and abrogated the Leviticall Priesthood and law, and therefore that they ought to believe in him, persevere in faith,*

faith, and walk worthy of Christ and his Gospel.

Principall parts. to this end. This Epistle is partly *Doctrinall*, partly *Practicall.*

I. *Doctrinall* and Informatory touching Christ himselfe, *viz.* In respect of

1. *His Person*; That he is 1. The eternall sonne of God, *c.* 1. 2. True man, taking flesh of the seed of *Abraham*, *c.* 2. And therefore his Doctrine to be more hearkned to then the word of *Moses* or Angels.
2. *His Office*, viz.
   1. *Prophetical*, Wherein he farre surpassed Moses, whom therefore we must believe and obey lest we lose the eternall, as Israel the temporall Canaan *c.* 3, 4.
   2. *Sacerdotall* or Priestly, wherein Christ is asserted by the Apostle, to be our great High-priest, To this end,
      1. *He compares* him to *Aaron* in his call to his Office, *c.* 5. 1. to 6.
      2. *He preferres* him before *Aaron*, *c.* 5, 6. to 11, (and being to speake further of this mystery, by way of digression he taxes their dulnesse in understanding, and warnes them against Apostacy, *c.* 5. 11. *to the end*, & *c.* 6.) Christ is preferred

ferred before *Aaron*, 1. In excellency of order, being of *Melchiſedeck's* order, who was above *Levi*, Chriſt alſo being made of this order by an Oath, and that for ever. *c.* 7. 2. In Excellency of Sacrifice and Miniſtry beyond Aarons, he being Mediator of the New and laſting Covenant, the old being antiquated, *c.* 8. He entring into heaven, not an earthly Tabernacle, with his own blood, not blood of beaſts; Once, and not often; hath purged the Conſcience not onely the fleſh; and this not for a ſeaſon, but for ever *c.* 9, and 10, 1. to 19.

3. *Regall* in divers places.

II. Practicall and Hortatory to Chriſtians, Whom he exhorts

1. *To Faith* and conſtancy therein, 1. From the perill of Apoſtacy; and the great reward, *c.* 10. 19. *to the end.* 2. From the cloud of faithfull examples to be followed, *c.* 11.

2. *To divers Religious exerciſes.* 1. To patience and conſtancy under the croſſe, *c.* 12. 1. to 14. 2. To Peace and holineſſe, 14. to 18. 3. To entertainment of the Goſpel, *v.* 18. *to the end.* 4. To Charity, *c.* 12. 1, 2, 3. 5. To Marriage-chaſtity *ver.* 4. 6. To Contentment

ver.

ver. 5. 6. 7. To follow the Faith and constancy of their teachers, *ver.* 7. to 16, 8. To Benificence, *ver.* 16. 9. To due respect to Church-governours *ver.* 17. And so concludes his Epistle *ver.* 18. *to the end.*

Thus of the Epistle of the Apostle Paul to the believing Hebrewes.

Now follow seven other Epistles, some of them evidently, the rest of them probably, written to *believing Hebrews. viz.* The Epistle of *James*, Jam. 1. 1. The two Epistles of *Peter*; compare 1 Pet. 1. 1, 2, with 2 Pet. 1. 1. 2. & 3. 1. The first Epistle of *John* seems probably written to al the *believing Hebrews*, especially in *Asia Minor*; for 1. the Greek title cals it a *Catholique* or generall Epistle *Zanch. Prolegom. in* 1 *Joan. Ep. p.* 6, Bez. *Annot. in* 1 *Joan.* Becaus generally written to al the Jewes. (Though some think it was written to the *Parthians*, among whom were many Jewes of the old Captivity and disperson of the tenne Tribes, whence *Parthians* are thought to be named in the first place, Act. 2. 9. *Possidius in Indic. operum Augustin. August. l.* 2. *q. Evang. c.* 39.) 2. The very

very matter of the Epistle being directed against the blasphemous errours broached among the Iewes, especially those of *Ebion* and *Cerinthus* against the Divinity of Christ, seemes to imply that it was principally written to the *Jewes*. The second Epistle of *Iohn* is to an *Elect Lady*, probably a believing *Hebrew*, of great wealth and worth. For he warns both her and her children of the Heresies and seducers that opposed the person of Christ after the manner of his first Epistle. And he intimates his intention of visiting them shortly. *Gaius*, to whom he wrote his *third Epistle*, is not obscurely intimated there to be a believing Jew, 3 Ioh. *v.* 1, 2, 6, 7. As *Piscat. in loc. notes*. Finally the Epistle of *Iude* seemes written to the dispersed believing Iewes. 1 In the Greek title it being called *Catholike* or *Generall*. 2 And for the matter of it being of like nature with 2 *of Pet.* even as an *Abstract of it*; against the Seducers of those times, as the sameneſſe of words and phrase import.

These seven Epistles are by some called, *Catholique*; by some *Canonicall*, *Catholique*,

Catholique, or *Generall*; not in respect of the universall concernment of the matters contayned in them, for such is the matter of Pauls Epistles also: but in respect of the parties to whom these Epistles are written, *viz.* Not to any particular Church, as the Epistle to the *Romanes*, *Corinth* &c. Nor to particular persons as the Epistle to *Timothy*, *Titus*, *Philemon*: But generally to the believing Iewes dispersed in severall Countries. In this respect divers Latin, especially Greek writers call them Catholique, *viz.* Greek Scholiast. (*as Bez. Annot. ante Epist. Iac. observes.*) *Origen apud Euseb. Hist. l. 6. c. 19. Dionys. Alexandrin. apud Euseb. l. 7. c. 20. Eusebius Hist. l. 2. c. 22. Cyril Hierosolym. Catech. 17. Hieronym. in Catal. Script.* &c. Though properly the *second and third Epistle of Iohn* cannot be called *Catholique*, yet being joyned to *Iohn's first Epistle*, which is *Catholique*, by use they come to be so called, though abusively.

Canonicall; not that these seven Epistles onely, or peculiarly, among all others are *Canonicall* and *Authentique*; that

that were to derogate from other Epistles of *Paul*; but because they contain *Canons* or *Rules* of Christian life. *Ger. loc. Com. exeg. loc.* 1. *c.* 10. §. 291. *Beza* thinks they were by mistake called *Canonicall* (perhaps for *Catholicall*) for 1. why should not also Pauls Epistles be called *Canonicall*? 2. Greek writers do not so call them. 3. Latins have, though groundlesly, doubted of the authority of the Epistle of *Iames*, and *second of* Peter. Therefore its not probable they would call them *Canonicall*. *Bez. Annot. ante Epist. Iacob.* & *D. Pareus in prolegom. in Epist. Iacobi.*

James.

THe *Catholique Epistle of* JAMES *the Apostle*. So stiled in the Greek Copies. *Bez.*

Penman hereof was *Iames*. Iam. 1. 1. *Iames* in Greek and Latine is the same with the Hebrew *Iakob*, which signifies A *supplanter*. Gen. 25. 25. 27. 36.

36. But what *Iames* this was, is not so easily determined. There were three of that name (as some learned Authors are of opinion) two of them Apostles, and one of the 70 Disciples, viz. 1. *Iames the sonne of Zebedee*, brother to *Iohn*, Matth. 4.21.22. & 10. 2. He was with Christ at his transfiguration, Mat. 17.1. He was called *Iames the greater*, either in respect of his age, or of his stature, or of his calling to the Apostleship. The Syriack interpreter seems to ascribe this Epistle to this *Iames*, as *Tremellius* renders it, *Tres Epistolæ*, &c. i.e. *Three Epistles of three Apostles before whose eyes our Lord did trans-figure himselfe*, viz. *Of Iames, Peter, and Iohn.* But (as *Pareus* notes, *Proem. in Epist. Iac.*) the Kings edition translated by *G. Fabritius* hath it thus, *In nomine Domini Ieshua Meschicho sigillamus tres Epistolas : Iaakob, & Petri, & Iouchanon.* i.e. *In the name of the Lord Iesus the Messiah, we Seale the three Epistles of Iames, and Peter, and Iohn.* This speakes not particularly of Iames the greater. Besides, this *Iames* was put to death by *Herod Agrippa*, in the second yeare

yeare of *Claudius*. See Act. 12. 1, 2. but this Epistle seemes to be written afterwards to the convert Iewes dispersed, after *Claudius* had cast both Iewes and Christians out of the City of *Rome*, Act. 18. 1, 2. *Sueton in Claud. c.* 25. 2. *Iames the sonne of Alpheus*, an Apostle also, Matth. 10. 3. Act. 1. 13. Brother of *Iude*, Iud. 1. Called sometimes *Iames the lesse*, for distinction from the former Iames, Mark. 15. 40. and *the brother of the Lord*, Gal. 1. 19. Matth. 13. 55. Mark. 6. 3. Either 1 because he was the sonne of Ioseph (the supposed Father of Christ) by a former wife, as divers both Greeke and Latin Fathers think. *See Iacob. Laurentii Com. in Ia.* 1. 1. *p.* 11, 12. Or rather 2 he is called the *Lords brother* (after the Hebrewes manner of speaking) because he was Cousin germane to him, his Mother being that *Mary* wife of *Cleophas*, (as some thinke) which was Sister to the blessed Virgin, Mark. 16. 1. *Hieronym. adver. Helvid. lib. Theodoret. in Epist. ad Gal. cap.* 1. *Ignatius* thinks he was called the *Lords Brother* because he so exactly resembled Christ in countenance, and con-

verſation, as if they had been twins, and that he was ſurnamed *Iuſtus*. *Ignat. in Epiſt. 2 ad Ioan. Seniorem.* This *Iames* is conceived to be *Penman* of this Epiſtle, it being moſt ſuitable to an Apoſtle of unlimited Commiſſion to take care of all the Tribes diſperſed. The matter of the Epiſtle becomes an Apoſtolicall Spirit. Nor (ſaith *Pareus*) doth any thing ſolidly contradict this opinion, who there anſwers objections againſt it. Therefore if the Epiſtle be Apoſtolicall, it is queſtionleſſe of Divine Authority. 3. As for the *third Iames* called *Obliæs*, of the number of the ſeventy Diſciples, Biſhop of *Ieruſalem*, ſome queſtion whether there were ſuch an one; others count it moſt unlikly that he ſhould be *Penman* of this Generall Epiſtle, that was confined himſelfe to a Particular charge.

Oration and **Scope.** *Iames* taking notice that the twelve Tribes diſperſed were under great Temptations and tryalls of affliction, and alſo that too many among them contented themſelves with a fruitleſſe profeſſion of Faith without the concurrent practice of Holineſſe: writes

writes unto them, *principally to comfort and ſupport them under their preſent ſharp tryals and tribulations, Iam.* 1. 2. *&c.* 5. 7, to 12. *As alſo to exhort them to joyne good works and an holy life to their Faith, without which their Faith was but a dead carkaſſe, c.* 2. 14. *to the end.*

Principall parts. In this Epiſtle are,

I. *A ſuperſcription, c.* 1. 1.

II. *Subſtance of the Epiſtle,* which is chiefly *Hortatory* (here and there ſome few Doctrinals being inſerted.) They are exhorted, 1. To Patience and Prayer under the outward Tentations of the croſſe *c.* 1. 2, to 13. 2. To aſcribe the inward Tentations to ſin, to themſelves, not to God, *c.* 1. *ver.* 13. to 19. 3. To right hearing of the word *c.* 1. 19. to 26. 4. To true Religion and undefiled, *c.* 1. 26, 27. 5. To avoid reſpect of perſons, *c.* 2. 1, to 14. 6. To joyn unto Faith the proper fruits of good-works, without which Faith is but falſe and dead, and not that Faith that juſtifieth, *c.* 2. 14. *to the end.* 7. To avoid the ſinfull abuſes of the tongue, *c.* 3. 8. To reſtrain their corrupt luſts and the pernicious fruits thereof, *c.* 4. 1, to 8. 9. To walk penitently and holily, *c.* 4. 8. to 13. 10. Not to undertake humane Actions

with vaine confidence, but with dependence upon Gods providence, *c.* 4. 13, *to the end.* 11. Not to abuse riches, &c. *c.* 5, 1. to 7. 12. That the Godly patiently beare the injuries of the rich, *c.* 5. *vers.* 7. to 12. 13. To take heed of all rash swearing, *ver.* 12. 14. To use Prayer, especially as an Antidote against afflictions, *ver.* 13. to 19. 15. To reduce an erring brother, *ver.* 19, 20.

I Peter.

The first Catholique Epistle of PETER *the Apostle.* So called, *partly* in reference to the dispersed Jewes to whom generally this Epistle is directed (as was fore noted); *partly* in respect of *Peter* the Apostle Penman of it, 1 Pet. 1. 1.

PETER [Πέτρος] a Greek name. Not the *Proper name*, but rather the *Surname* of this Apostle, Act. 10. 5. His proper name was *Simon*, an Hebrew name שִׁמְעוֹן i. e. *An hearer.* From שָׁמַע *To Heare.* Act. 10. 5. Ioh. 1. 43. Christ surnamed him *Peter.* This surname was 1 *Promised to him* by Christ when he was first called to be Christs Disciple, Ioh.

Ioh. 1.43. 2. *Given to him* by Christ when he called him to the Apostleship, &c. Mark. 10. 16. Luk. 6. 14. 3. *Confirmed* to him by Christ also, upon Peters firme and excellent confession of Christ, Matt. 16.17. *Peter* in Greek is the same with *Kephas* or *Kipha* in Syriack, both signifie *a Stone*. Christ gave him this name by Anticipation, in reference to that firm and solid Confession of Faith touching Christ, which Peter should, yea did make; and on which Faith confessed, as on a Rock, Christ did promise to build his Church, &c. Matth. 16.16. &c. Which was fulfilled, *Peter* preaching the first Sermons whereby both Iewes and Gentiles were converted to Christ, and the first foundation of the Christian Church after Christ was laid, Act. 2.14. &c. 10 34. &c. Which was the Priviledge conferred by Christ upon *Peter* peculiarly above all the Apostles. *Peter* was the sonne of *Iona*, and brother of *Andrew*; by trade they were Fishers, whence Christ called them to be Fishers of men, Matth. 4.18. *eter* had his notable *Eminencies*; As 1. He had

singular courage, zeale, and boldnesse for expressing himselfe, Matth. 26. 3. Luke 22, 23. Act. 2. 14. Hereupon counted one of the three *pillers* of the Primitive Church, Gal. 2. 9. 2. He made that admirable Confession of Christ, Matth. 16. 16. 3. He was one of the three which Christ took up into the Mount to see his glorious *transfiguration*, Matth. 17. 1. &c. Mark. 9. 2. Luk. 9. 28. 4. He was one of the three which Christ took out from his Apostles to accompany him in his bitter *Agony*, Matth. 26. 36, 37. &c. 5. Christ after his resurrection eminently restored him to the exercise of his Pastorall office, by his threefold profession of his sincere love to Christ, after his threefold denyall of Christ, Ioh. 21. 15, 16, 17. He had also his remarkable *Infirmities*. 1. Inconsiderately cut off *Malchus* his Eare, Matth. 26. 51. &c. 2. Self-confidently presumed against denying Christ, Matth. 26. 31. to 36. 3. Shamefully denyed Christ thrice, and every time worse then other, Matth. 26. 69, to 75. 4. And walked not with a right foot in the beginning of his Ministry,

drawing

drawing the Gentiles to Iudaize among the Iewes, &c. Gal. 2.14. &c.

When and **Whence** this Epistle was written. It's more then probable Peter wrote this Epistle by Sylvanus to the Iewes of the dispersion while he was now at Babylon, 1 Pet. 5. 12, 13. There was a Babylon in Chaldea, Psal. 137. A Babylon in Egypt. And in resemblance hereunto the mysticall Babylon, *viz.* Rome, *Rev.* 14. 1. & 16. 19. & 17. 5. & 18. 2, 10, 21. Now Papists themselves upon this place generally contend, that here by *Babylon* is meant *Rome*, that they may prove Peter was at Rome, *Feuardent. in loc.* But they forget how herein they confesse *Rome* to be that wicked *Babylon* destined to destruction, Rev. 17. and 18. *Luther* leaves every man to abound in his own sense which *Babylon* it was. *Pareus* thinks that Babylon in Chaldea is to be here understood, where Peter the Apostle of the Circumcision preached to the Iewes: and that no one reason can be given why Peter should conceale the name of Rome, had he intended Rome. *D. Par. Com. in* 1 *Pet.* 5. 13. From that

phrase, *if any man suffer as a Christian*, 1 Pet. 4. 16. intimates that this Epistle was written after *Antioch*, had received the faith, for there the disciples were first called **Christians**, *Act.* 11. 26. and it was about the same time, that *James* was crowned with Martyrdome, *Act.* 12. 1, 2.

Occasion. The strangers that came up to *Ierusalem* at *Pentecost*, were many of them converted by *Peters* Sermon, and so baptized *Acts* 2. to whom therefore Peter here writes, as to *new borne babes*, 1 Pet. 2. 2. weak, and as yet unsetled in the faith, and upon their returne into their owne countreys, much exercised for Christs sake with afflictions and crosses, as the current of the Epistle manifests.

Scope. *That therefore the Apostle as a spirituall father, might confirme these his children in faith, against all troubles and persecution, he writes to them all this Epistle, assuring them, that the faith or doctrine of grace wherein they stood, was the true grace of God, and consequently he exhorts and stirs them up to persevere therein. To grow and abound*

in

in grace and godlineſſe. This the great drift of both his Epiſtles, See 1 Pet. 5. 12. and 2 Pet. 3. 1. &c.

Principall parts of the Epiſtle to this end, are,

I. The *Inſcription*, c. 1, 1, 2.

II. The *Subſtance of the Epiſtle* it ſelfe, which is principally Hortatory, in reference to that grace of God. He incites them, 1. To the conſtant exerciſe and improvement of that grace of God, whereby they are brought into a regenerate and ſanctified ſtate; and this concernes them all in their generall calling as Chriſtians, *c.* 1, 3. to *c.* 2. *v.* 13. 2. To the due exerciſe of grace, in reſpect of their reſpective conditions and relations wherein they ſtand towards others. And this exhortation concernes them ſeverally, according to their reſpective particular callings and conditions. *viz.* How 1. Subjects are to behave themſelves towards magiſtrates, *c.* 2, 13. to 18. 2. Servants towards their maſters, *ver.* 18. *to end.* 3. Wives towards their huſbands, and husbands towards their wives, *c.* 3, 1. to 8. 4. All brethren towards one another, *v.* 8. 5. Diſtreſſed and afflicted ones towards oppreſſours and Perſecutors, *c* 3, 9. to *c.* 5, 1. 6. Presbyters towards their flocks, and the younger towards the Elder, *c.* 5, 1, *to middle of v.* 5. 7. How all of them

them ſhould carry themſelves towards others, themſelves, and God, *v.* 5. to 10. And ſo he ſweetly cloſes up the whole ſeries of his exhortations, with a patheticall prayer to the God of all grace, for their ſtabliſhment and perfection in grace after their ſhort afflictions: concluding it with a gratefull doxology unto God, *v.* 10, 11.

III. *Concluſion of the Epiſtle*, containing an intimation of his Scope in writing, ſalutations, and a valediction, *c.* 5, 12, 13, 14.

II Peter:

THE II. *Catholique Epiſtle of* PETER *the Apoſtle*. The Apoſtle himſelfe cals this his *Second Epiſtle*. He writes it to the ſame people, to whom he wrote his firſt, *viz.* To the believing Jews diſperſed, and in effect to the ſame end, 2 *Pet.* 3. 1, 2. and 1. 12, 13, 14, 15.

Some few writers have doubted of the Authority of this Epiſtle, (as alſo of that of *James*, of the ſecond and third of *John*, and of the Epiſtle of *Jude*,) as *Euſebius intimates*

intimates, Eccles. Hist. l. 3. c. 22. Hieronym. in Catal. vir. illustr. in Petro. Nor is it found in the *Syriack version.*

But divers cogent Arguments perswade us that this is an Apostolicall Epistle, and written by *Peter*, *As* 1. The inscription mentions the same Penman of this Epistle with the first, viz. *Simon Peter a servant and an Apostle of Jesus Christ.* 2 Pet. 1. 1. He that wrote this Epistle, testifies, that he *must shortly put off this his Tabernacle, as our Lord Jesus Christ hath shewed him,* 2 Pet. 1. 14. to whom did Christ shew this but to *Peter?* Iohn 21. 17. 3. He that wrote this Epistle, was with Christ upon the Mount at his transfiguration, beheld his majesty,--and heard that voice of the father from heaven, when he was with Christ on the holy Mount, *This is my beloved sonne in whom I am well pleased,* 2 Pet. 1. 16, 17, 18. Now there were only three, *viz. Peter, Iames and John* in the Mount with Christ, at his transfiguration, *Matth.* 17. 1, 2. therefore it must be written by one of them three, (and by whomsoever of them,

them, it is of Apoſtolicall, yea of divine Authority,) but unto *Iames* or *Iohn* none ever yet aſcribed it, nor is there any reaſon ſo to do, but many to the contrary: therefore it muſt needs be confeſſed to be written by *Peter*. 4. He that writes this Epiſtle, cals it *his Second Epiſtle*, and intimates he wrote them both to the ſame perſons, *viz.* the diſperſed believing Jews. *compare* 2 Pet. 1. 1. *and* 3. 1. *with* 1 Pet. 1. 1. 5. He that wrote this Epiſtle cals *Paul his beloved brother*, commends him, and approves the Authority of his Epiſtles, 2 *Pet.* 3. 15, 16. which were too much for any, but for an Apoſtolicall pen. 6. An holy Apoſtolicall ſpirit breathes throughout this whole Epiſtle, both in his exhortations to holy duties, monitions againſt falſe-teachers and Apoſtacy, and predictions of things to come. 7. The ſtile and phraſe Apoſtolicall and conſonant enough to that of *Peters* firſt Epiſtle. *Hiſt. Magd. Cent.* 1. *l.* 2. *c.* 4. 8. To all theſe may be added the conſent of ancient Writers, that count this Epiſtle Canonicall and Apoſtolicall, *Concil. Laodicen, Can.* 59. *Carthaginenſ.*

nenſ. 3. Athanaſ. in Synopſ. Damaſcen. l. 4. c. 18. Epiphan. Hereſ. 76. Auguſt. l. 2. De Doctrin. Chriſtian. c. 8. And Beda in Comment. wonders how any ſhould doubt of the Authority of this Epiſtle, when the Penman hath put his name in the beginning, and teſtifies he was with the Lord in the holy mount.

So that this Epiſtle is of unqueſtionable authority.

Peter made this Epiſtle a little before his death, 2 *Pet.* 1. 14.

Occaſion & Scope. *Peter* conſidering, that ſhortly he muſt put off the Tabernacle of his body 2 *Pet.* 1. 14. that ſome were too negligent of making their calling and election ſure; that there then were, and afterwards would be falſe teachers and ſeducers in the Church, and ſcoffers againſt the ſecond comming of Chriſt; *Therefore* Peter *wrote this Epiſtle to ſtirre them up, by putting them in remembrance of thoſe things which had been preached among them,* 2 Pet. 1. 12, 13, 14. & 3. 1, 2. *ſpecially inciting them to progreſſe in grace, to watchfulneſſe againſt falſe teachers and ſcoffers, and to a preparedneſſe for the comming of Chriſt*

Christ, as the whole current of the Epistle evidences.

Principall parts.

I. *Inscription* of the Epistle, *c.* 1, 1, 2.

II. *Substance of the Epistle*, which is 1. *Hortatory*, exhorting them to progresse and perseverance in grace and piety, *c.* 1. 2. *Monitory*, warning them to take heed of those hereticall and blasphemous seducers which should creep into the Church, threatning destruction to them, *c.* 2. 3. *Prophetically*, foretelling of sensuall scoffers against Christs comming in the last days: and of the day of judgement, the new heavens and new earth; whereunto they should prepare themselves by piety, *c.* 3, 1. to 17.

III. *Conclusion of the Epistle*, with a summary recitall of his former exhortations, and with a doxology unto our Lord Jesus Christ, *c.* 3, 17, 18.

I John.

THe *first Catholique Epistle of* JOHN *the Apostle*. This Epistle hath this Title in all the ancient manuscript Copies. *Bez. Annot. ante hanc Ep.*

Ep. Which as *Beza* there well advertiseth us, we are thus to understand, *viz.* The first Epistle of *John* the Apostle *which is* Catholick; for of all *John's* Epistles, this only is *Catholique* or *Generall*, the other two being *particular*, viz. The 2d to the Elect Lady and her children; The 3d to *Gaius*, and therefore it were improper to call it the first *Generall* Epistle in any other sense.

Penman of this Epistle, is *John* the Apostle, as is evident. 1. From the Greek Title, Ἰωάννου τοῦ Ἀποστόλου ἐπιστολὴ καθολικὴ πρώτη i. e. *The first Catholique Epistle of* John *the Apostle*; thus all ancient Greek Copies have it. *Bez.* 2. From his manner of speaking of Christ, asserting his divinity in divers passages of this Epistle, as 1 *John* 1. 1, 2. & 2. 22. 23, 24. & 5. 5, 6, 7. &c. and calling him the **Word** 1 *John* 1. 1. and 1 *John* 5. 7. *John* being most sublime in asserting the Godhead of Christ, *John* 1. 1, 2, 3. &c. and *Rev.* often; and no writers in the New Testament, stiling Christ the **Word** but *John* in his Gospel, *John* 1. 1, 14. in his Revelation, *Rev.* 1. 2. and 19. 13. and here in this Epistle.

3. From

3. From that eminent and singular Character of *Iohns* spirit. *viz.* **The spirit of love**, most predominant and conspicuous all along this Epistle, as in his Gospel and Revelation. *Iohn* was the disciple whom Jesus loved above all his disciples. *John* 13. 23. & 19. 26. and 20. 2. and 21. 7, 20. *He was a meer compound of sweetest love*; in all his writings, breaths nothing in a manner but **love**. Hence excellently *Calvin*, *Hæc Epistola, prorsus digna est ejus discipuli spiritu, qui præ aliis ideò a Christo dilectus fuit, ut ipsum nobis familiarem redderet.* i. e. *This Epistle is altogether worth the Spirit of that disciple, which was therefore beloved of Christ above the rest, that he might render him familiar unto us.* Calv. Argum. in 1. Ioan. Of *John*, *see more in Annot. on Gosp. of* John. *John* therefore being the undoubted **penman** of this Epistle, it is of unquestionable Authority, *Eusebius* and *Hieronymus* testify, That there never was doubt in the Church about the Author or Authority of this Epistle. *Euseb. Hist. Eccles. l. 3. c. 25. Hieronym. in Catalog. Augustin* cals it *satis dulcem & satis memorabilem in Ecclesia dei, quòd in ipsâ*

ipſa charitas maximè commendetur. i. e. A moſt ſweet Epiſtle and moſt memorable in the Church of God, becauſe love is eſpecially commended therin. *Aug. Præf. in 1. Ioan. Ep.* and ſaith that *orbem terrarum ipſa ædificavit*, i. e. *It hath edified the world*, Aug. Tract. 7.

When and **Whence** this Epiſtle was written, *Iohn* wrote his Goſpel at *Epheſus*, *Iren. l. 3. c. 1. adverſ. hæreſ.* This Epiſtle ſeemes to be written after his Goſpel. He wrote it when he was now *old*, thinks *Hierome*. And being old, he departed not from *Aſia*, therefore its probable he wrote it at *Epheſus*, *Zanch. Prolegom. in 1. Ioan. p. 6.* *Iohn* lived after the other Apoſtles and wrote after them.

Occaſions. I. *Iohn* obſerved that in his daies there were many hereticall Teachers, Seducers; which he cals *Anti-chriſts*, (and by a propheticall ſpirit foreſaw that afterwards there would ariſe many more.) *Epiphanius* reckons up theſe before and in *Iohn's* dayes, *viz.* 1. *Simonians.* 2. *Menandrians.* 3. *Saturnilians.* 4. *Baſilidians.* 5. *Nicolaitanes*: of whom *Rev. 2.* 6. *Gnoſticks.* 7. *Carpocra-*

pocratians, from *Carpocrates* in *Asia*; who taught men must sinne, and do the will of all the devils; otherwise they could not enter into heaven. 8. *Cerinthians* and *Merinthians*, from *Cerinthus* and *Merinthus*, who denyed Christs divinity, said he was not before *Mary*, that he was a meere man. 9. *Habionits*, who held the same heresie, 10. *Nazarei*, that urged *Moses* law, See *Epiphan. in Panario. l.* 1. *Tom.* 2.

II. *John* took notice of divers carnall believers, who made great profession of knowledge, faith and piety towards God, who yet lived ungodly to the scandall of the Gospel. III. Finally, *John* considered how necessary it was to encourage true believers in faith, and promote them to assurance of their interest in eternall life. These gave *John* occasion of writing this Epistle by way of remedy.

Scope. The blessed Apostle *John* in this Epistle principally levels at these three ends.

1. *To detect and confute heretical and Anti-Christian Seducers; and warne the believers against them and their false Doctrine.*

Brief. *These things have I written to you, concerning them that seduce you* 1 John 2.26. *particularly and especially proving, That Christ is true and eternall God, against Cerinthians and Hebionites, c.* 1. *That Christ is true man, and assumed true flesh, against Cerdonians, Manichees, Priscillianists and Valentinians, (which by a Prophetick all spirit, he foresaw would follow,) c.* 4. *That Jesus is the true Christ, the promised Messiah against Jews and Nazarites, c.* 2. *That the Father, Word and holy Ghost, are three true distinct Persons, of one essence, against Sabellians, &c. c.* 5. *That they that are born of God ought not, may, as such, cannot commit sin; and such as do not righteousnesse are of the devill, not of God, against the Carpocratians, c.* 3.

2. *To stirre up all that professe to know God and believe in him, that they walk in light, not in darknesse,* 1 John 1.5,6,7. *as Christ walked, that they keep the Commandements, especially abound in love,* 1 John 2. 4, 5, 6. *and all along the Epistle.*

3. *To provoke true believers to growth in faith and grace; and to help forward*

their assurance of their interest in eternall life.

This last end is clearly professed in 1 *Iohn* 5. 13. *These things have I written unto you, that believe on the name of the Sonne of God, that yee may know that yee have eternall life.* —— And therefore it is most singularly observable of this *sweet and precious Epistle*, what a multitude of **Parks, Signs or Discoveries of believer's spirituall State**, are here plainly and purposely laid downe for this end, more then in any other so short a piece of Scripture in the whole Bible. Which **Signes** are here reduced to severall heads, and set downe for the help and comfort of the Readers, in some of which, at least the weakest (if a sincere Christian;) may find abundant soule-refreshing, and heart-establishment.

I. Evidences, Signes or Discoveries of Gods love to us.

1. Christs being sent to lay down his life for us, that we might live by him, 1 *Iohn* 3. 16. and 4. 9, 10.
2. Adoption, That we should be called the sonnes of God, 1 *Iohn* 3. 1.

3. Our

3. Our not loving the world, nor the things of the world inordinately, 1 John 2. 15, 16, 17.
4. Our love to God, which is an effect, or reflexive beame of Gods love to us, 1 *John* 4. 19.

II. Evidences or Signes of our Regeneration, Sonneship, &c.

1. That the world knoweth us not, 1 *John* 3. 1.
2. True believing that Jesus is the Christ, 1 *John* 5. 1.
3. Not committing sin, 1 *John* 3. 9. and 5. 18. Especially in respect of that great sin of sins, *The wicked one toucheth him not*, 1 John 5. 18.
4. Hope (if not assurance) that we shall be conforme to God in his glorious appearing, 1 *John* 3. 2, 3.
5. In hope of glory, purifying our selves as God is pure, 1 *John* 2. 3.
6. Overcoming erroneous hereticall spirits, 1 *John* 4. 1, 4.
7. Overcoming the world by faith, 1 *John* 5. 4, 5.
8. Doing of righteousnesse, 1 *John* 2. 29. and 3. 10.
9. True love of the brethren, 1 *John* 3. 10. 14. and 4. 7.

III. Evidences or Signes that we

we are of the truth, of the true number of Gods people.

1. Having an unction from the holy one teaching us all things, 1 *John* 2. 19, 20, 27.
2. The Testimony of an upright heart or conscience, 1 *John* 3. 19, 20, 21.
3. Perseverance with the faithfull in Christ and the truth 1 *John* 2. 19. 27.

IIII. Evidences or Signes of being in light, not in darkness; in life, not in death.

1. Having the Sonne, 1 *John* 5. 11. 12.
2. Loving, and not hating our brother, 1 *John* 2. 9. 10, 11. and 3. 14, 15.

V. Evidences or Signes of the true knowledge of God.

1. Keeping his Commandements, 1 *John* 2. 3, 4.
2. Denyall of sinne, 1 *John*. 3. 6.
3. Mutuall love of one another, 1 *John* 4. 7, 8.

VI. Evidences or Signes of our love to God and Jesus Christ.

1. The casting out of base feare, 1 *John* 4. 18.
2. Not loving the world, and things in the world inordinately, 1 *John* 2. 15. 16.

3. Keep-

3. Keeping of his Commandements and his Word chearfully, 1 *John* 2. 5. and 5. 3.
4. Opening our bowels of compassion to brethren in need, 1 *John* 3. 17. and 1 *John* 5. 1. 1 *John* 4. 11, 12, 20, 21.

VII. Evidences or Signes of our Communion with God and Jesus Christ.

1. His spirit given us, 1 *John* 3. 24. and 4. 13.
2. The Truth's abiding in us, 1 *John* 2. 24.
3. Confessing that Jesus is the Son of God, 1 *John* 4. 15.
4. Not doing sinne 1 *John* 3. 6, 8.
5. Love to God and dwelling therein, 1 *John* 4. 16.
6. Walking in light, not in darkness. 1 *John* 1. 5, 6, 7.
7. Walking as Christ walked, 1 *John* 2. 6.
8. Keeping his Words and Commandements, 1 *John* 2. 3, 4, 5. and 3. 23, 24.
9. Brotherly love, 1 *John*. 4. 12.

VIII. Finally, Evidences or Signs of true brotherly love, or love of Gods children. 1 Joh. 5. 1, 2.

1. Knowing of God, 1 *John* 4. 7, 8.

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6. Walking in light, not in darkenesse. 1 *John* 1. 5, 6. 7.
7. Walking as Christ walked, 1 *John* 2. 6.
8. Keeping his Words and Commandements, 1 *John* 2. 3, 4, 5. and 3. 23, 24.
9. Brotherly love, 1 *John*. 4. 12.

VIII. Finally, Evidences or Signs of true brotherly love, or love of Gods children. 1 Joh. 5. 1, 2.

1. Knowing of God, 1 *John* 4. 7, 8.

2. Loving of God, 1 *Iohn* 5. 1, 2.
3. Keeping Gods Commandements, 1 *Iohn* 5. 2.
4. Not loving in word and in tongue, but in deed and in truth, 1 *Iohn* 3. 18.
5. Reall compassion to our brother in need, yea even hazzarding our life for him in some cases 1 *Iohn* 3, 16, 17.

By these Evidences, Signes or Characters of our spirituall Estate, *clearly laid downe in this Excellent Epistle, the weak in faith may become strong in Assurance, and the strong may become stronger*: yea *all that truly believe in the name of the Son of God, (if the fault be not their owne) may hereby come to* know, that they have eternall life. *All which Evidences I shall indeavour very shortly (God willing,) more fully to open and unfold in a distinct Treatise, called,* **Believers Evidences for eternall life.** *A subject which, I hope, to gracious hearts will be most welcome and seasonable, in these sad afflicting dayes; To help forward their Assurance for heaven, when they can have no assurance of any thing on earth.*

"**Principall parts.** in reference to these excellent ends are. 1. The

I. *The Proem* to the whole Epiſtle, declaring, 1. What the Apoſtle treats of. *viz.* Of Chriſt the word of life. *viz.* His perſon, God-man: and his office. 2. What he is about to ſay of Chriſt; not any novelty, but what *was from the beginning*; not any uncertainty, but that whereof they were infallible witneſſes. 3. To what purpoſe he will treat of theſe things, *that they may have Communion with God, and ſo their joy be full*, they become happy, *c.* 1. 1. 2. 3, 4.

II. *The Subſtance of the Epiſtle it ſelfe, which is either,*

1. *Practicall*, full of heavenly exhortations. *viz.*

1. To holineſſe of life and converſation. *viz.* 1. Not to walk in darkneſſe, but in light, *c.* 1. *v.* 5, 6, 7. 2. Not to deny ſin to be in us, but penitently to confeſſe it, *c.* 1, 8, 9, 10. 3. To avoid ſinne, and yet if ſinne overtake us to repaire to Chriſt our Propitiation *c.* 2, 1, 2. 4. To adde to our knowledge of God, true obedience to his Word, *c.* 2, 3. to 9. 5. To brotherly love, *c.* 2, 9. to 15. 6. To take heed of inordinate love of the world. *c.* 2, 15, 16, 17,

2. To beware of the dangerous Anti-Chriſts, and hereticall Seducers, abounding

bounding in the world, especially *Cerinthians* and *Ebionites* denying Christs Godhead, *c.* 2, 18. *to the end.*

3. To abandon practising of sinne, as inconsistent with the state of grace, contrary to the wicked seducements of the Carpocratians forementioned, who taught men to sin, *c.* 3, 1. to 11.

4. To sincere reall brotherly love, by many Arguments, *c.* 3, 11. *to the end.* and *c.* 4, 7. *to the end.*

5. To take heed of *believing every spirit, but to try them,* especially such as deny Christs Manhood, (as after did the *Cerdonians, Manichees, Priscillianists* and *Valentinians,*) c. 4, 1. to 7.

2. *Dogmatically,* wherein he asserts *that Jesus is the Christ the Son of God, and true man,* and this from divers Arguments and Testimonies which we should believe, *that we may have eternall life begun,* c. 5, 1. to 14. for perfecting whereof we should *pray;* where he directs us how, and for whom to pray, *c.* 5. 14. to 21.

III. *Conclusion,* with a serious monition against *idolatry, c.* 5, 21.

II. JOHN

II John.

THe *ſecond Epiſtle of* JOHN *the Apoſtle.* This Epiſtle of *John* is not, as the *firſt*, *Catholique* or *Generall*: but *Particular*, being written to particular perſons, *viz.* The *Elect Lady, and her children.* Who ſhe was, is not known; Some think that ELECT was her proper name: but that's improbable, for then *John* would not have ſaid, *To the Elect Lady*; but, *To the Lady ELECT.* Some turne this into an Allegory, and ſay that by *the Elect Lady* Iohn intended the whole Chriſtian Church: But this is moſt unlikely, and plainly repugnant to this Epiſtle it ſelfe, for, 1. To write to the whole Chriſtian Church under the Notion of an *Elect Lady* is ſo unuſuall, that we find no ſuch thing done in all the New-Teſtament. 2. This Epiſtle not onely mentions this *Lady and her children*, v. 1. 4. But alſo ſends her ſalutations from the *children of her Elect Siſter*

Sister, v. 13. 3. The Apostle speakes of his intention *to come and see her, and speake face to face*. Which cannot be understood of the whole Christian Church, *ver.* 12. She is thought to be some eminent religious Matron of great Estate, who much relieved and supported the members of the Church in her dayes. *Bez. Annot. in 2 Ioan. Piscat. in 2 Ioan.*

Penman. Some thinke was another *Iohn* then the Apostle, as is testifyed by *Euseb. Eccles. Hist. l. 3. c. 39.* But this seems to be a plain mistake, for 1. The Greek Copies call it in the Title, *The second Epistle of Iohn the Apostle*, 2. The matter of the Epistle is not only Divine and Apostolicall; but notably owns *Iohn* to be the writer, wherein *Christian love, walking in the truth, and taking heed of Seducers and Antichrists*, are pressed as in the *first Epistle of Iohn*. So that this is *Iohns* genuine language. Compare these passages among others, *viz.* 1 Ioh. 2. 7. *with* 2 Ioh. 5. —— and 1 Ioh. 2. 23. *with* 2 Ioh. 9. —— and 1 Ioh. 4. 1, 2, 3. *with* 2 Ioh. 7. —— and 1 Ioh. 5. 3. *with* 2 Ioh. 6. &c.

6, &c. 3. The Saluration is plainly Apoſtolicall. *ver.* 1, 2, 3. And notably reliſheth of *Iohn's* Spirit. 4. Both ancient and modern Writers, account this Epiſtle *Canonicall*, and aſcribe it unto *Iohn the Apoſtle*. *Concil. Carthagin.* 3. *Can.* 47. *Concil. Laodic. c. ult. Hieronym. in Epiſt.* 85. *ad Euagrium. Auguſt. de Doctrin. Chriſtian. l.* 2 *c.* 8. *Sentent. Epiſcoporum Concil. Carthaginenſ. apud Cyprian.* Sent. 81. *Cyprian op. edit.* 1593. p. 449. *Beda. Piſcat. Bez. in* 2 *Iohan.* So that this Epiſtle being written by *Iohn the Apoſtle*, is of unqueſtionable authority.

Occaſion. *Some* thinke that *Iohns* familiar Chriſtian acquaintance with this *Elect Lady*, gave him *Occaſion* of writing this Epiſtle. *Others* rather think it was written againſt the Antichriſtian Hereſie of *Baſilidis and his followers*, who taught that Chriſt was not a true man but a phantaſm, and therfore that he neither did, nor ſuffer'd thoſe things which he is ſaid to do and ſuffer. *Epiphan. Hereſ.* 24. *Compare* 2 *Ioh.* 7.

Scope. *To incite* the Elect Lady and her children, *To perſevere in the truth, and*

and carefully to shun all heretical Seducers, that bring not Christs Doctrine. As also to adorne the truth, with love and good workes.

Principall parts. To this end, are,

I. *The inscription of the Epistle*, containing, 1. The writer. 2. Persons written to. 3. A testification of the Apostle's and other's sincere love to the *Lady and her children.* 4. His pious wish or supplication for them, *ver.* 1,2,3.

II. *The substance of the Epistle*, wherein the Apostle, 1. Congratulates with the *Lady*, that some of her children walked in the truth, *ver.* 4. 2. Exhorts to constancy in the ancient Doctrine of love and truth, *ver.* 5, 6. 3. Warnes them against Seducers, denying Christs incarnation, shewing the danger of them, and forbidding all fellowship with them, *ver.* 7. to 12.

III. *The conclusion of the Epistle* with, 1. Intimation that he omits writing many other things, hoping to come to them and speak them by word of mouth, *verse* 12. 2. Salutations from her Sisters children, *ver.* 13.

III John.

III John.

The third Epistle of IOHN *the Apostle.* This Epistle is not *Generall*, but *Particular*; written to *Gaius*.

Penman of this Epistle, also was *Iohn the Apostle*, and therefore it is *Authentique* and *Canonicall*. Both these are evident by all the foure Reasons alleadged touching *Iohn's second Epistle*. And the word, phrases, and method of these two Epistles harmoniously agree, as an intentive Reader may well observe. *Iohn* directs this Epistle, *To the well-beloved Gaius*, but what *Gaius* this was is not so evident. Scripture mentions three persons of this name, *viz.* 1. *Gaius of Macedonia*, Act. 19. 21, 2. *Gaius of Derbe*, Act. 20. 4. 3. *Gaius of Corinth*, 1 Cor. 1. 14. Whom *Paul* cals, *Gaius mine host, and of the whole Church*, writing from *Corinth* to the *Romanes*. Rom. 16.

16. 23. This *Gaius* was a man eminent for Hospitality, especially to the Ministers and members of the Church of Christ. Perhaps this *Gaius* of *Corinth* was the *Gaius* to whom here *Iohn* also writes, for 1. He is singularly commended here for his charity and hospitality, 3 Ioh. *ver.* 5, 6. 2. The consent of writers subscribes hereunto. See *Lorin. Comment. in 3 Iohan. Epist. ver.* 1. However he was a very eminent man in the Church.

When or **where** this Epistle was written, is not certainly known.

Occasion. The bountifulnesse and Hospitableneſse of *Gaius*, which *Iohn* had some occasion to improve towards some Ministers that went to preach to the Gentiles, who seeme to have brought this Epistle from Iohn to *Gaius*, See ver. 6, 7, 8.

Scope, *To request Gaius, according to his wonted bounty and benevolence to the Saints, to bring forward on their journey certain Ministers that went to preach the Gospel to the Gentiles. To brand Diotrephes, and commend to him Demetrius.*

Verse

Principall parts.

I. *The Inscription*, mentioning, 1. Who wrote this Epistle. 2. To whom. 3. The wel-wishing Prayer for him, *verse* 1, 2.

II. *The Substance of the Epistle*, which is partly,

1. *Gratulatory*, wherein he rejoyceth at *Gaius* his 1. Walking in the truth, *ver.* 3, 4. 2. Charity and Hospitality to the Brethren and strangers, *ver.* 5, 6.

2. *Hortatory*, wherein by divers Arguments insinuated, he exhorts him to bring on their journey certaine brethren that went to preach the Gospel to the Gentiles, *ver.* 6, 7, 8. Intimating that he wrote to the Church about this matter also, but feares it would be to little effect, because of *Diotrephes* his pride, contemning the Apostle; neither receiving the brethren himselfe, nor suffering others to do it, whom therefore he threatens, *ver.* 9, 10, 11. But contrariwise commends *Demetrius*, *ver.* 13.

III. *Conclusion of the Epistle*, with 1. An Apology for his writing so short an Epistle, because he trusted shortly to see him. 2. Salutations, *ver.* 13, 14.

Jude.

THe *Catholique* (or *generall*) *Epiſtle of the Apoſtle* JUDAS. Thus denominated, from the **Penman** who wrote it, and from the perſons to whom it was written, *viz.* the ſame to whom Peter wrote his ſecond Epiſtle; For ſubſtance being both the ſame.

Penman. *Judas the brother of Iames*, Jud. 1. This is Originally an Hebrew name, *viz.* יהודה *Iehudah*, i. e. *Praiſe*; from הודה *Hodah*, i. e. *He hath confeſſed, he hath praiſed.* This name was firſt given to the fourth ſonne of *Iakob*, becauſe at his birth his mother *praiſed the Lord.* Gen. 29. 35. Matth. 2. 6. There were two Apoſtles that had this name, *viz.* 1. *Iudas Iſcariot* that had the bag, and betrayed Chriſt, Matth. 10. 4. And afterwards in ſome ſort *repented, Reſtored the thirty peeces, hanged himſelfe*, Matth. 27. 3, 4, 5. So that he *burſt aſunder in the middeſt, and all*

all his bowels gushed out, and so *he went to his own place*, Act. 1. 18, 25. 2. *Iudas the brother of Iames*, Luk. 6. 16. Act. 1. 13. *viz.* Of *Iames the sonne of Alpheus*, who was famous at *Ierusalem* among the Apostles, Act. 15. And 21. 28. Where he is conceived to keep his chief abode, that he might teach the Iewes that resorted thither out of all Nations; unto which Iewes especially *Iudas* here seemes principally to write, and therefore mentions *Iames*. *Bez. Annot. in Iud.* 1. This *Iudas* is also called *Lebbeus*, i. e. *Hearty*; and surnamed *Thaddæus* which is in Syriack the same with *Iudas* in Hebrew, Matth. 10. 3. This *Iudas* is supposed to preach the Gospel in *Mesopotamia*, *Pontus*, *Ægypt* and *Persia*, where the *Magi* slew him for his free and faithfull reproving of their superstitions.

Authority of this Epistle, (though suspected heretofore by some, and that upon very inconsiderable grounds; *Euseb. Eccles. Hist. l. 2. c. 23.* Yet) is now generally acknowledged to be *Divine*; especially considering that, 1. *Iudas the brother of Iames*; one of the

Apostles wrote it, Iude 1. 2 Pet. 1. 21. 2. The matter of it, yea and most of the very phrases and words, are the same with those of the *second Epistle of Peter*, if diligently compared. See *the Parallel by P. Pareus Com. in Iude.* 3. Antiquity have received this Epistle as Authentique, and part of the Divine Canon. *Euseb. Eccles. Hist. l. 2. c. 23. and lib. 3. c. 22. Hieronym. in Catal. vir Illustr. Concil. Laodicens. Concil. Carthaginens. Athanasus, Augustine* and others who recite the Catalogue of the Books of Scripture, reckon *Iudes Epistle* among the rest.

Arguments or *Objections* to the contrary are invalid. These the principall.

Object. 1. *This Epistle recites Histories no where else to be found in Scripture, as the contending of Michael the Archangel, with the Devil about the body of Moses, Jude* 9.

Answ. 1. Divers stories are pointed at in New Testament. Which we find not in the Old Testament. As that *Jannes* and *Jambres withstood Moses*, 2. Tim. 3. 8. That at Mount Sinai, *Moses said, I exceedingly feare and quake*, Heb.

Heb. 12. 21. Shall therefore these Epistles Authority be suspected? 2. These stories (though formerly unwritten, but happily derived by tradition from hand to hand, yet) now are written by guidance of the Spirit of God. And the writing of them rather assures us of the truth of these Histories, then detracts from the Authority of the Books wherein they are recorded. 3. This story hath some footsteps in Deut. 34. 9. Whereupon some say, *The Angel would have buried Moses, but the Devil challenged* Moses *to be his own, because of his killing the Ægptian, and therefore withstood him.* But others better; *God knowing Israels proneness to Idolatry, least they should commit Idolatry with* Moses *dead body (as after they did with the brazen Serpent) buried him no man knowing where, and the Devil, endeavouring to discover it, the Angell withstood him.*

Obj. 2. Iude *mentions the Prophesie of* Enoch, ver. 14, 15. *The Old Testament hath no such Prophecie.*

Ans. 1. Some thinke in *Judes* time there was a Canonicall Book of *Enoch*

extant, as *Tertull. lib. de Habit mulieb. Beda com. in Ep. Jud.* 2. Others say better then they, suppose *Enoch's* Book were Apocryphall, yet in Apocryphall Books ther's some truth, and why may not this Apostle alleadge this passage out of *Enochs Prophecie*, without approving that whole Book, or divesting this Epistle of its Authority; as well as the Author to the Hebrew, alleadge some passages out of the Book of *Maccabees*, Heb. 11. Or *Paul* some Sentences out of *Heathen Authors and Poets*, 1 Cor. 15. 32. Tit. 1. 12. Act. 17. 28. 1 Tim. 2. 12. & 5. 23. Tit. 1. 3. 3. Others think this *Prophecy of Enoch* was rather *reall* then *verball*, *viz.* Respecting the Order of the Patriarchs, that as Death by reason of sinne had Reigned over the six first Fathers, *Adam Seth, Enos, Cainan, Mahalelel, Jared*, but could not touch the seventh, *Enoch*: so death shall Reigne over the world 6000 yeeres, (which shall so long continue) but in the 7000. yeeres, eternall life shall begin; and *death shall be swallowed up in Victory*. 4. But others best of all understand here, as the Text seems evidently

evidently to carry it, *Enochs verbal Prophecie*, which though not written, yet *Jude* received by *Tradition*, or rather by *Revelation* of the ſame ſpirit of God by which *Enoch* prophecyed, and here recorded as part of the *Divine Canon*.

Obj. 3. Jude *alleadges other Apoſtles ſayings*, ver. 17. *Therefore ſeemes rather to be a Diſciple of the Apoſtles, then an Apoſtle himſelfe, eſpecially ſeeing he cals not himſelfe an Apoſtle, but* the ſervant of Jeſus Chriſt, *ver.* 1. *And therefore this* Epiſtle *not authenticall.*

Anſ. 1. Though it could be proved *Jude* was no Apoſtle, yet it therefore followes not, his Epiſtle is not Authenticall. *Mark* and *Luke*, not Apoſtles, yet the three Books they wrote are of unqueſtionable authority. The authority of Books of Scriptur are not from the *Penmen* writing them, but from the *Spirit of God* inditing them. 2. *Daniel* cites *Jeremiah*, Dan. 9. 2. *Ezekiel* cites *Daniel*, Ezek. 14. 19. Were they therefore not Prophets, but Prophets Diſciples? *Peter* alleadgeth *Pauls* Epiſtles, 2 Pet. 3. 15, 16. Was *Peter* therefore no Apoſtle but onely a

Disciple? 3. *Judes* alleadging the other Apostles derogates not from the authority of his Epistle, but proves that *Jude* wrote after both *Paul* and *Peter*, in whose Epistle these predictions are extant, 1 Tim. 4. 1. &c. 2 Tim. 3. 1. 2 Pet. 2. 1. &c. 4. Finally, though *Judas* here call not himselfe an Apostle, that argues not therefore he was not an Apostle. *James* in his Epistle, *John* in his three Epistles, *Paul* in his Epistle to the *Philippians*, and in both his Epistles to the *Thessalonians* superscribe not themselves *Apostles*; were they therefore no Apostles? But *Judas* here stiles himselfe *the brother of James*, and that's full as much as if he had stiled himselfe *an Apostle*, for the texts are expresse that *Judas* the Brother of *James* was one of the twelve Apostles. See Luk. 6. 16. Act. 1. 13.

Obj. 4. *But* Iude *the Apostle taught in Persia, and therefore had he written this Epistle, he would rather have written it in the Persian, then Grecian tongue.*

Ans. 1. Its not infallibly certain that *Jude* was in *Persia* when he wrote this Epistle. 2. No necessity of the Apostles

Apoſtles writing in the language of the people with whom they then lived. *Matthew* lived among the *Ethiopians*, *Paul* at *Rome* when he wrote ſome of his Epiſtles, yet they wrote not in *Ethiopick* or *Latin*, but in *Greek*. Greek being then the moſt common language in the world, the Holy Ghoſt would have Greek to be the Originall language for New Teſtament, as the Hebrew eſpecially for the Old. And *Judes* Epiſtle is *Catholique* or *Generall*, and therefore was written in *Greek the generall tongue*.

When and **Where** this Epiſtle was written is uncertaine. Some think this Apoſtle was in *Perſia*, or *Aſia Minor* when he wrote it, *viz.* A yeere before he dyed, and that he there dyed, *anno* 68. after Chriſt. *Niceph. l.* 4. *c.* 40. 44. Probably he wrote after both *Paul* and *Peter*, to whoſe writings he ſeems to have reference, *v.* 17. the whole Epiſtle is as an *Abſtract of* Peters *ſecond Epiſtle*.

Occaſion, ſeems from the current of the Epiſtle, to be thoſe abominable hereſies of the *Simonians*, *Nicolaitanes*, *Gnoſticks*, *&c.* abounding in thoſe times who

times who held *Sinto be indifferent, womē & all things to be common, &c.* Oecumen. *Epiphan. in Hæres. Gnostic. See. Iud.* 3. 4.

Scope. *To warne all the faithfull in those times of the cursed and detestable Hereticks and Seducers that were cunningly crept in among them, that they contend earnestly for the truth against all their damnable errours and Heresies; and for purity and holinesse of life, against all their impure lustfull licentious and ungodly practices.* *Jude* 3, 4, 8, 10, 20, 21.

Principall parts. To this end are,

I. *Inscription of the whole Epistle*, expressing, 1. *Penman* who wrote this Epistle. 2. *Parties* to whom it was written. 3. The Salutation of them, *ver.* 1, 2.

II. *The substance of the Epistle*, wherein are laid down,

1. The maine *Proposition* or *Exhortation*, *To contend earnestly for the Faith once delivered to the Saints* ver. 3. There being so many lascivious hereticall men crept in among them, *ver.* 4.
2. Arguments enforcing this exhortation upon them, against these lascivious Heritiques, demonstrating the damnablenesse

neſſe and deſtructiveneſſe of their wayes,

1. *By examples* of Gods vengeance for like impieties and impurities in former times, *viz.* Upon *Iſrael* for unbeliefe, *ver.* 5. Upon Angels for Apoſtacy, *ver.* Upon *Sodom* and *Gomorrha* &c. For their luſts, *ver.* 7.

Theſe examples he applyes to theſe Seducers,

1. *Deſcribing them* by their, 1. Uncleanneſſe, *ver.* 8. 2. Deſpiſing and reproaching Magiſtrates, *ver.* 8, 9. 3. Impudency in reviling what they know not, *ver.* 10. 4. Bruitiſh intemperance in carnall pleaſures, *ver.* 10. 5. Cruelty to their brethren. 6. Covetouſneſſe. 7. Seditiouſneſſe, *ver.* 11. 8. Epicuriſme in meats and drinks, *ver.* 12. 9. Hypocriſie. 10. Inſtability. 11. Deadneſſe and Barrenneſſe to all good fruit, *ver.* 12. 12. Wrathfulneſſe. 13. Shamefull uncleanneſſe. 14. Levity and inconſtancy, *ver.* 13.

2. *Threatning them*, in generall with woe, *ver.* 11, in particular with eternall deſtruction, *ver.* 13.

2. *By Teſtimonies*,

1. Of *Enoch. ver.* 14. 15. To which he adds further deſcriptions of their

their vicioufneſſe, *ver.* 16.
2. Of the Apoſtles themſelves. *v.*17, 18. where he further deſcribes theſe Heretiques by their Separation *from Church aſſemblies*, by their want of Gods Spirit. *v.*9.
3. Hortatory Directions by way of Remedy, for 1. Mutuall edification. 2. Prayer, *v.*20. 3. Love of God, *ver.*21. 4. Different courſe to be taken by them in recovering ſeverall perſons from ſeducements, *v.*22,23. 5. Zeale againſt all impurity, *v.*23

III. *Concluſion of the whole Epiſtle* with a doxology to God, *who is able to keep them without ſpot and blameleſſe*, &c. *v.*24,25.

III. *THE PROPHETICAL BOOK*, Viz. THE

Revelat.

THE PROPHETICAL BOOK of the New Teſtament, prophetically foretelling what ſhall be the future condition of the Church of Chriſt in all ages, to the end of the world, is the REVELATION OF JOHN THE DIVINE

DIVINE. This may well be called a *Propheticall Book*; For [1] The Holy Ghoſt himſelfe divers times ſtiles it *A Prophecy*, Rev. 1. 3. and 7. 10, 18. 19. [2] And the nature of the Book is chiefly *Propheticall*, as the Series of the Book implyes; and alſo ſome paſſages plainly teſtify, that it treats of *things, which muſt ſhortly come to paſſe*, Rev. 1. 1. *and things which ſhall be hereafter*, Rev. 1. 19.

Title. This book in Greek is called [Ἀποκάλυψις Ἰωάννου τοῦ Θεολόγου.] i. e. *The Apocalypſe* (or *Revelation*,) *of* John *the Divine.* whereby are indigitated to us, both the nature of the *Book*, and the *Penman* of it.

Nature of the Book. *A Revelation.* ſo called, becauſe it *Reveals* and makes known unto us ſecret hidden myſteries, and future events. Its true, this *Revelation*, is not without mixture of much intricateneſſe and obſcurity, (as all prophecies are enigmatical and ambiguous to men, till they be effected, but when the time prophecied is come, then they have a more clear, and certaine expoſition. So *Iran. Adverſ. Hareſ. l.* 4. *c.* 43.) And this to exerciſe the Reader

Reader to search out the truth, as *August. de Civitat. dei*, l. 20. *c.* 17. hath well observed.

Penman or instrumentall Author of it, *viz. John the Theologue* or *Divine*. What *Iohn* this was, some question. *Eusebius* mentions two *Iohns*, whose monuments were to be seen at *Ephesus*, viz. *Iohn the Evangelist*, who wrote the *Gospel*, and 1 *Epistle of* John: and *Iohn the Presbyter*, who wrote 2. *and* 3. *Epistle of* Iohn, and the *Revelation*, *Euseb. Eccles. Hist. l.* 3. *c.* 39. To him also seems to incline, *Dionys. Alexandrinus in lib. de Repromissionibus*, But that this is a great mistake, and that IOHN *the Evangelist and Apostle* was *Penman* of this *Revelation*, may be cleared by these considerations.

1. This Title attributes it to *Iohn the Divine*. This Epithet we read no where to be given to *Iohn the Presbyter*, but belongs to *Iohn the Apostle* and Evangelist, [κατ' ἐξοχὴν] by way of peculiar emphasis, because like an Eagle he soares aloft, writes more sublimely of the *Divinity of Iesus Christ*, both in this Book, (in which *D. Pareus* hath observed

ſerved XLVIII. Arguments of Chriſts *Divinity*) as alſo in his *Goſpel*, *Iohn* 1, 1. &c. and in his 1. *Epiſtle*. And the *King of* Spaines *Bible*, of *Montanus* Edition, hath this Greek Title before the *Revelation*, [Ἀποκάλυψις τοῦ ἁγίου Ἀποστόλου καὶ Εὐαγγελίστου Ἰωάννου τοῦ Θεολόγου] i. e. *The Revelation of the Holy Apoſtle, and Evangeliſt Iohn the Divine*, which Title clears this matter, and is conſonant to *Rev.* 1. 1, 2. (whether it were prefixed by *Iohn*, or after by the *Church*,) nor is it any way probable that *Chriſt ſent his Angel* to any other *Iohn*, then to the Apoſtle with this *Revelation*.

2. *Iohn* the *Penman* of this Book is ſo deſcribed, that *Iohn the Apoſtle and Evangeliſt* ſeemes plainly to be indigitated, *Revel.* 1. 1, 2. *His ſervant* Iohn: *Who bare record of the word of God, and of the Teſtimony of Ieſus Chriſt*. Now how notably did *Iohn* beare record of the word of God, and teſtimony of Ieſus Chriſt? ſee *John.* 1. 1. 2. 14. and 1 *Iohn* 1. 1. and 5. 9. compared with *Revel.* 19. 13.

3. The ſtyle much reſembles that of *Johns Goſpel* and *Epiſtles*. As for inſtance; It is peculiar to Iohn to ſtile Chriſt, *The word*

word. compare *Iohn* 1. 1. 14. 1 *Iohn* 1. 1. and 5. 7. with *Revel.* 1. 2. In his Goſpell he ſtiles Chriſt *the Lamb of God Iohn*, 1. 29. 36. ſo in the *Revelation* Chriſt is called the *Lamb* at leaſt 28. times.

4 That *Iohn* who wrote this *Revelation*, had it in the Ile *Patmos* made known to him, who was there *for the name of God and Teſtimony of Ieſus Chriſt Rev.* 1. 9. And Hiſtories mention no other *Iohn*, but only *Iohn the Apoſtle* to be in *Patmos*. Baniſhed thither by *Domitian* the Emperour for the Goſpel's ſake, neer to period of his Reigne, (as *Funccius* computes) about the ninety ſeventh year after Chriſt. See *Euſeb. Hiſt. Eccleſ. l.* 3. *c.* 16. and 18.

5. To theſe might be added the Harmonious conſent of ancient Fathers, who unanimouſly conclude, that *John the Apoſtle* penned this Book. *Dionyſ. Areopag.* who was *Pauls* diſciple, *Act.* 17. who wrote about the ſixtieth year after Chriſt, in thoſe writings aſcribed to him, calleth the *Apocalypſe*, *A ſecret and myſticall viſion of the beloved Diſciple*, Dionyſ. Eccleſ. Hierarch. c. 3.

Iuſtin

Iuſtin Martyr, who wrote in the one hundred and fiftieth year after Chriſt, aſcribes the *Apocalypſe to* Iohn, *one of the Apoſtles of Chriſt.* Iuſtin. in Dial. ad Tryphon. To which paſſage *Euſebius* relating, ſaith, *Iuſtin mentions the Apocalypſe of* Iohn, *plainly ſaying it is the Apoſtles*, Euſeb. Hiſt. Eccleſ. *l.* 4. *c.* 18. *Irenæus*, who wrote in the eightieth year after Chriſt, ſaith, *And what things ſoever Iohn the diſciple of the Lord ſaw in the Apocylapſe* —— Iræn. Adverſ. Hæreſ. l. 4 c. 50. and l. 4. c. 37. p. 373. A. *Coloniæ* 1596. To theſe might be added the ſuffrage of many more, as of Greek Fathers, *Clem. Alexand. Pædag. l. 2. c.* 12. *Athanaſ. in Synopſ. Epiphan. Hæreſ.* 51. 54, 76. *Chryſoſt. Hom.* 5. *in Pſal.* 91. of Latin fathers, as *Tertull. contrà Marcion l.* 4. *Cyprian. de exhort. Martyr. c.* 8. 10. 11. 12. *Ambroſ. in Pſal* 50. *& l.* 3. *de ſpir. ſanct. c.* 21. *Auguſt. de Civit. dei l.* 20. *c.* 7. *& de Hæreſ. c.* 30. *& de Doct. Chriſt. l.* 2. *c.* 18. *videantur Annot. in Irenæ. l.* 5. *c.* 30. *p.* 490. *Colon.* 1596. but in ſo plaine a caſe theſe may ſuffice.

So that by all this, its plainly evident

that the Penman of the *Revelation* was *Iohn the Apostle*, that wrote the *Gospel*, and the *Epistles*. The unfolding of his name, and who he was more particularly, See in *Annot.* to *John's Gospel.*

Authority of this Book, is not *Humane*, but *Divine*. For,

1. This book was indited by *Iesus Christ himselfe the faithfull and true witnesse*, who sent his Angel to testifie the same to *John* the Apostle, and by him to the Churches. *The Revelation of Iesus Christ which God gave unto him, to shew unto his servants things which must shortly come to passe; and he sent and signified it by his Angel unto his servant* Iohn-- Rev. 1. 1. and towards the close of the book he saith, *I Iesus have sent mine Angel to testify unto you these things* in the Churches, *Rev.* 22. 16. Note, this *Revelation* was given by *Iohn* the Apostle to the Churches, by an Angel to *Iohn*, by Iesus Christ to that Angel, by God to Iesus Christ: How punctually then is the *Divine Authority* of it asserted?

2. It was penned by *Iohn the Apostle of Christ* (who was divinly inspired & acted by the Holy Ghost) as hath bin formerly mani-

manifeſted, and therefore it is of divine Authority, eſpecially conſidering that this bleſſed Apoſtle was commanded by Ieſus Chriſt to write this Book, *Saying I am* Alpha *and* Omega, *the firſt and the laſt: and what thou ſeeſt write in a Book,——write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter*, Rev. 1. 11, 19. See alſo *Rev.* 2. 1. 8. 12. 18. *and* 3. 1. 7, 14. *and* 14. 13. *and* 19. 9. *and* 21. 5.

3. The nature of the book imports the divine Authority of it. For 1. It is eminently Propheticall, ſpeaking of things that ſhall be hereafter, *Rev.* 1. 1, 19. and 22. 7, 10, 18, 19. and the prophecies of this book, are touching future events in reference to the Church to the end of the world, till the Church, *the Lambs wife*, ſhall be fully ready for compleat marriage with the Lamb, *Rev.* 19. 7, 8, 9. So that neither ancient writers nor any other, but ſuch as were inſpired with a ſpirit of prophecy from the al-knowing God, could foretell theſe things to come, *Iſai.* 41. 22. 2. In the propheticall expreſſions of it,

it is consonant to other propheticall books, and gives light to them, *Daniel*, *Zechariah*, especially *Ezekiel*, As in the particulars of *eating up the Book*, Rev. 10. 9, 10. with Ezek. 2. 8. and 3. 3. of *sealing Gods promise*, Rev. 7. 2, 3. with Ezek. 9. of the *foure living Creatures*, Rev. 4. 6, 7. with Ezek. 1. 5. 6. of *Gog* and *Magog*, Rev. 20. 8. with Ezek. 38. 2. and 39. 1. of the *measuring of the Temple and City*, Rev. 21. 15. with Ezek. 40. 3. &c. *of the two olive trees*, &c. Rev. 11. 4. with Zech. 4. 3, 11, 14. &c. 3. Many things foretold in this Book prophetically, are fulfilled and come to passe actually, As Interpreters have observed in many particulars. Therefore this Book is of divine Authority, *Ierem.* 28. 9. 4. Promise of explaining how long the Idolatrous and Tyrannicall Kingdome of Anti-Christ should last, was made to *Daniel* the Prophet, *Dan.* 12. 4, 9. which some conceive to be fulfilled in these *Apocalypticall visions*, Rev. c. 11. and 12. and 13. and 17. &c. And had not Christ under the New Testament left his Church some propheticall Record,

cord, for her comfort againſt the horrid cruelty, idolatry and darkneſſe of the Anti-chriſtian Dominion, ſhowing when it ſhould have an end, and how happy at laſt the Church ſhould be, all her enemies being univerſally made the footſtool of the Lambe; ſhe were in a worſe condition then under the Old Teſtament, which were abſurd.

4. As the Holy Ghoſt by *Moſes*, the *firſt Penman* of the Canon of the *Old Teſtament* warned the Jewes againſt adding to or diminiſhing from the word of God, *yee ſhall not adde unto the word which I command you, neither ſhall you diminiſh from it*, Deut. 9. 2. and 12. 32. So by the Apoſtle *John* the *laſt Penman of the Canon of the New Teſtament*, Ieſus Chriſt warneth all perſons that heare the words of this Prophecy; *If any man ſhall adde unto theſe things, God ſhall adde unto him the plagues that are written in this Book: And if any man ſhall take away from the words of the Book of this Prophecy, God ſhall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book*, Rev. 22. 18,

19. By which ſevere Commination, the integrity and divine Authority of this Book is aſſerted by Chriſt, againſt all whom Chriſt foreſaw, would either indeavour to infringe the *Authority* of it, or corrupt the purity of it. Hereby then the whole divine Canon is ſealed up, as fully now compleat, and divinely Authenticall, after which we are to expect no more Scripture from God.

5. The generall current of beſt Antiquity, except ſome few particular perſons, and divers of them guilty of ſuch hereſies as this Book condemnes, hath embraced this Book, and accounted it of divine Authority. As thoſe formerly cited, to prove *Iohn* the Apoſtle to be *Penman* of it, and many more that might be enumerated. As that ancient *Ancyran Councel*, held before the *Nicene. in Append.* as alſo the *third Councell of* Carthage, *Can.* 47. *Cyprian* frequently alledges the *Revelation* among the other Canonicall bookes, as *De exhort. martyrum*, c. 8. *c.* 11. *c.* 12. *Teſtimon. Adverſ. Iudæos l.* 2. *c.* 1. *Sect.* 3. 6, 11. &c.

6. The *Gavils and Objections*, againſt the

the divine Authority of this Book, reckoned up by *Erasmus* or others, how weak and unsatisfactory they are, may appeare in severall writers, who have confuted them. Especially *vid. Bez. Prolegom. in Apocalyps. Joannis.* and *Gerh. loc. Com. De scrip. sac. in exeges. cap.* 10. *Sect.* 294. *ad fin. cap.*

Excellency of this Book is most considerable For,

I. *The conveyance of it at first to the Church is singular.* From God to Iesus Christ; From Iesus Christ to an Angel; From the Angel to *Iohn*, whom Jesus peculiarly loved above all his Apostles and Disciples, *Rev.* 1. 1. And this to *Iohn* when in exile for Christ in the Isle *Patmos*; and that not on a common day, *but on the Lords day, the Queen of dayes*; and to *Iohn* in *Patmos*, on the *Lords day*, not in an ordinary but extraordinary composure and elevation of his soule, when *he was in the spirit*, caught up (as it were) and transported in an holy extasie and spirituall Rapture, that he might the more attend to these mysteries *revealed*, and have more immediate un-interrupted Communion

with Jesus Christ the Revealer, *Rev.* 1. 9, 10. &c. what can all this import, *but some singularly eminent treasure for the Church in this book, whereby the Church in her deepest tribulation, may be* (with *John*) *spiritually intranced and ravished with many surpassing grounds of joy, and consolation?*

2. *The stile is stately and sublime*, and may wonderfully take the highest notion; The expressions quick, piercing and pathetical, and may pleasingly penetrate the dullest affection. The whole contexture is so full of divine majesty, that it commands an awfull Reverence in all gracious hearts that read it.

3. *The matter of it is most heavenly and spirituall*, and that in exceeding great variety, notably describing the Divinity of Christ, His offices and the benefits of them, clearly pointing out *Anti-Christs Seate, Tyranny, Rise, Growth, Power, Acts and Fall*, and most lively delineating the Churches condition, what it was in the Primitive times after Christ, and what it should be afterwards till the worlds end; how sad,

yet

yet ſafe under Anti-chriſts dominion; how ſweet and happy after Anti-Chriſts deſtruction; how comfortable at the day of judgement; and how glorious in heaven with Ieſus Chriſt for evermore. What Saint would not thirſt much to read and here, more to underſtand, but moſt of all to enjoy theſe things? *Some* of them are laid downe moſt myſtically in abſtruſe viſions, to exerciſe the judgements of the wiſeſt; *ſome* more familiarly to ſuccour the infirmity even of the weakeſt. *In ſome places the Lamb may wade, in others the Elephant may ſwim.* Thoſe prevent contempt, theſe anticipate diſcouragement. *Joachimus Abbas* prefers this Prophecy, before the Prophecy of all other Prophets. *Beza* ſaith, *That thoſe things in other Prophets, which were not fulfilled after Chriſts coming, the holy ſpirit hath heaped them all together in this precious book, and alſo added others ſo farre as was needfull or uſefull for the Church to know them*, Bez. Prolegom. in Apoc. *Oecolampadius* cals this book, *The beſt Paraphraſt of all the Prophets.* Ioh. Oecolamp. Præfat. in Daniel. *Hierome* ſaith,

ſaith, *Apocalypſis tot habet ſacramenta quot verba. Parum dixi, pro merito voluminis, laus omnis inferior eſt; in verbis ſingulis multiplices latent intelligentiæ*, i.e. *The Revelation hath as many myſteries as words. Its but a little I ſay, all praiſe is too low for the merit of this volume; manifold underſtandings lie hid in every word.* Hieron. in Epiſt. ad Paulin.

4. *The Book it ſelfe is compleat*, capable of no Addition or Detraction, but upon ſevereſt Penalties, *Rev.* 22. 18, 19.

5. *The Penman Eminent, viz.* John that beloved diſciple, that ſweet compound of love. It was *Moſes* his honour who was Gods peculiar favourite, to be *Penman of the firſt Book* of the *Old Teſtament*. And it was *John's* honour who was Chriſts peculiar favourite, to be *Penman of the laſt Book* of the *New Teſtament*; oh what divine love and favour is made known unto the Church, in all the volumes between the Armes of theſe *two favourites!*

6. Finally, God counts them bleſſed ſoules, that read, heare and keepe the words of this Prophecy. *Bleſſed is*

he

he that readeth, and they that heare the words of this Prophecy, *and keep these things that are written therein*, Rev. 1.3. A blessed Book, that renders them blessed, who are practically versed in it.

The time when this *Revelation* was written, was when *Iohn* was banished into the *Ile that is called* Patmos, *for the word of God, and for the Testimony of Iesus Christ*, Rev. 1.9. 10. *Iohn* was banished into *Patmos*, by that cruell persecutor *Domitian*, in the fourteenth yeare of his Reigne, saith *Hieron. Catal. illustr. vir. in vit. Ioan. Domitian* reigned in all but fifteen years, as *Helvic.* observes, and his fourteenth yeare was in the ninety fourth yeare after Christ, *Helvic. in Chronol.* in the ninety sixth after Christ, saith *Pareus Prolegom. in Apocal. c.* 5. This Book is conceived to be written after all the Books of the New Testament.

Occasion of this *Revelation* seemes to be this. *Iohn* being banished into the Ile *Patmos*, Rev. 1. 9, 10. doubtlesse gave himselfe to prayer, and sacred meditations about the affairs of Christ and

and his Church, whereupon Iesus Christ appeared to his beloved disciple, in a spirituall raviſhment, ſhowing him what was his pleaſure, both touching the preſent Churches of *Aſia*, and touching his whole Church to the end of the world; thus comforting him: and commanding *Iohn* to write his viſions, for the comforting of them.

Scope of this book is,

Generally, *To make knowne by* Iohn *unto the Churches both the things that then were, and that ſhould be thereafter*, Rev. 1. 19.

Particularly. 1 *To informe the Church of the many ſharp conflicts ſhe ſhould have with Satan and his inſtruments, eſpecially Hereticks, perſecuting Tyrants, and Anti-Chriſt himſelfe, that ſo ſhe might not dream only of Halcyon dayes, but might prepare more and more for the worſt of ſtormes.* 2 *To diſcover and point out in lively Colours that grand Anti-chriſt, that the Church might run and read, and moſt infallibly know who he is.* 3 *As alſo to ſupport and comfort the Church and all the faithfull, over all their*

their tribulations, with the hopes of the utter overthrow of Anti-christ and all their enemies; of their owne joyfull triumphs over them; and of the happy condition which the Church ſhall afterwards enjoy, partly in this world, but chiefly in the world to come.

Though this book be moſt obſcure and intricate, yet theſe things may ſomewhat facilitate the underſtanding of it, If we ſhall,

1. Keep the maine ſcope of the Book, ſtill in our eye.

2. Compare the paſſages and phraſes of the Revelation, with thoſe of other Prophecies, as *Rev.* 11. 4. with *Zech.* 4. 3, 11, 14. *Rev.* 10. 9, 10. with *Ezek.* 2, 8. and 3. 3.—— *Rev.* 4. 6, 7, 8. with *Ezek.* 1. 5, 6, 7, 8. ——*Rev.* 20. 8. with *Ezek.* 18. 2. and 39. 1.——*Rev.* 21. 15. with *Ezek.* 40. 3. &c.

3. Parallel with this Prophecy, the ſubſequent Hiſtories after *John's* time, the Hiſtories of the Roman Empire and Church, which teſtify clearly what cruelty and perſecutions the Romane Emperours ſucceſſively raiſed up againſt Chri-

Christians: with what subtilty and fraud the *B. of* Rome did by degrees, (through the folly, cowardise, negligence, &c. of the *Emperours*,) step up into their throne, and subjugate not onely *Rome*, the Seate of the Empire, but also the whole Empire it selfe to his dominion and pleasure, whence we may derive not a little light, to see what is meant by *the opening of the Seals. The Stars falling from heaven to earth. The beast speaking great and blasphemous things. The beast and false Prophet. The image of the beast. And the whore riding upon the beast with seven heads and ten hornes, and ruling in the city on the seven hils, &c.*

4. Consider prudently the experience of later and present times; how accurately doth the description of the *Beast and scarlet whore* agree, to the *Papacy*? of the *Locusts*, to the *Romane Clergy*, and of the *Frogs comming out of the mouth of the Dragon, the beast and the false Prophet*, to the *Iesuites* and *Romane Emissaries*, compassing sea and land, and creeping into Kings palaces, to gather them together, to the warre of the great day of God almighty.

5. Finally,

5. Finally, if we ſhall diligently read, meditate and pray, that the holy ſpirit, who revealed theſe things to *Iohn*, would reveale their ſenſe and meaning to us, *Theſe things may help us to untie many knots, and render many difficulties eaſie.*

Principall parts. In the Book of *Revelation* are chiefly conſiderable, 1 The Preface, 2 The Subſtance of the Book, and 3 The Concluſion.

The Preface, which is 1. *Generall*, in reference to the whole Prophecy, noting the *Matter, Author, Penman, and Profit of this Book, c.* 1. *ver.* 1, 2, 3. 2. Speciall or particular, in reference to the *ſeven Churches of Aſia Minor*, and in them to the whole Catholick Church, figured by them, wherein are, 1. *A Nomination* of perſons writing and written to. 2. *The Salutation.* 3. *And a glorious Deſcription* of Jeſus Chriſt, *ver.* 4. to 9. I.

The Subſtance or Body of this Propheticall Book, c. 1. *v.* 9. *to c.* 22. *v.* 6. Wherein is contained a Narration of the State of the Church. I. *Militant on earth.* c. 1. v. 9. to c. 20. v. 11. II. *Triumphant in heaven*, c. 20. v. 11. to c. 22. v. 6. II.

The Condition of the Church Militant is declared 1. *For preſent*, what it was when *Iohn*

Iohn wrote the *Revelation*, c. 1. v. 9. to c. 4. v. 1. 2. *For future*, what it should be till the judgement day. *c.* 4. *v.* 1. *to c.* 20. *v.* 11.

I. Vision.

1. *Touching the State of the Church then present. viz.* The Asian Churches principally; are laid downe two things, *viz.*

1. *A Preparation* to the discovery of it, by *A Vision of seven Golden Candlesticks and seven Starres.* This is *Iohn's* first vision. And here we have a description, both of *Iohn* who had the *vision*: as also of the *vision* it selfe; both in respect of the 1 *Forme* of it. The 2 *Effect* it had upon *Iohn*, and the 3 *Consequents* ensuing thereupon. *viz.* The *Comforting* of John, *Command* to write the vision, and the *Interpretation* of the vision, *c.* 1. *v.* 9. *to the end of the chapter.*

2. A Narration or Description of the Condition of Christs Church then present, and this in Seven distinct Epistles, directed to the seven Angels of those seven Asian Churches. *viz.* 1. *Of Ephesus*, c. 2. v. 1. to 8. 2. Of *Smyrna*, c. 2. v. 8. to 12. 3. Of *Pergamus*, c. 2. v. 12. to 18. 4. Of *Thyatira*, c. 2. v. 18. *to the end of the chapter.* 5. Of *Sardis*, *c.* 3. 1. to 7. 6. Of *Philadelphia*, c. 3. v. 7. to 14. 7. Of *Laodicea*, c. 3. v. 14. *to the end of the chapter.* In all which Seven Epistles, the same method

thod is generally obſerved by the ſpirit of Chriſt, *viz.* Every Epiſtle, containing 1. *A Deſcription* of Jeſus Chriſt, ſuitable to the viſion of him, in *c.* 1. formerly. 2. *A Narration* of the *Good* commendable; or *Evill* condemnable in the Angel of every Church, and ſo in every Church. 3. *Promiſes or Threats*, proportionable to their vertues or vices, 4. *Hortatory Concluſions*, inciting to attention,

II. *Touching the ſtate of the Church for the future*, eſpecially the *European Churches*, This is inſiſted upon more largely and more myſtically. Which in ſum amounts to thus much, *viz.* To Pre-moniſh the Church of her great tribulations in this world, 1 By perſecuting *Tyrants*, 2 Then by perſecuting *Hereticks*, 3 At length by *Anti-Chriſts* moſt cruell Oppreſſions both corporall and ſpirituall. Againſt all which the holy-Ghoſt intermingles many comforts to the Church, as that 1 God will be with her in all her diſtreſſes and not forſake her. 2 Her troubles ſhall not be endleſſe, nor over-long. 3. Her enemies ſhall all of them at laſt be utterly deſtroyed. 4. The Church ſhall at laſt be ſet in a ſafe and happy condition in this world, but eſpecially in the world to come. Now all theſe things are laid down *viſionally*, in ſix other *viſions*, remarkably diſtinct from one another, *viz.* II. *Viſion. c.* 4, 5, 6, 7. III. *Viſion. c.* 7, 8, 9, 10, 11, IIII. *Viſion. c.* 12, 13,

14. V. *Vision. c.* 15, 16. VI. *Vision. c.*17,18,19. VII. *Vision.c.*20,21, 22.to*v.*6. All which *Visions* seem to be comprized in *two distinct Prophecies*, or *Systemes of Visions*, parallel and contemporary to one another. Both revealing the mysteries for substance, but the later proceeding more punctually to particulars, *as some are of opinion*; Others rather think the former Prophecy comprehends the destinies of the *Romane Empire*, under seven Seals and seven Trumpets; The later *Prophecy*, the destinies of *the Church*, or of Christian Religion. *The* I. *Prophecy* beginning with the *B. Sealed with* 7. *Seals c.* 4.*v.*1. *ending c.*11. II. *Prophecy*, beginning *c.*12.*v.* 1. (yet so as to take in some passages mentioned in the *fifth Trumpet*, as *the Little book*, *the measuring of the Temple*, *the outer Court*, *the two Witnesses*) continuing *to the end of the Book*. Now the sober considering, and wise comparing of these two distinct Prophecies with one another, may (as some think,) singularly serve to clear many difficulties throughout this *Book*.

II. Vision.

THE I. *PROPHECY BEGINNETH.*

The State of the Church future is revealed to JOHN, in a mysterious vision of *A Book sealed with seven Seals*, (All the particular mysteries in which Book, what man on earth can certainly and infallibly open, unlesse

leſſe he had *John's Apocalypticall Key?*)
Here conſider the

I. *Preparatorys to the opening of the Seals*, viz.

1, *The Viſion of God ſitting upon a glorious Throne in heaven*, *c.* 4. wherein are 1. The Tranſition to this viſion, *v.* 1. 2. The Deſcription of God enthroned in heaven, *v.* 2, 3. 3. Emblemes of Majeſty about the Throne, *viz.* 1 *Twenty foure Elders*, 2 *Lightnings, Thunders, Voices*, 3 *Seven Lamps*, i. e. *the ſeven Spirits of God*, 4 *A Sea of glaſſe*, 5 *Foure living Creatures*, 6 *The Songs of Prayſe, preſented to him that ſate on the Throne by the foure Beaſts, and twenty foure Elders*, verſ. 4. to the end of the chapter.

2. *The viſion of a Book, in the hand of him that ſate on the Throne, ſealed with ſeven Seales*, c. 5. Here note 1. The ſealed Book deſcribed, *v.* 1. 2. The inability of all creatures to open the book, *v.* 2, 3, 4. 3. The Lambs ability to open it, who ſtood before the Throne, *v.* 5, 6, 7. 4. The foure beaſts and twenty foure Elders Gratulation, with Adoration to the Lamb for opening it, *verſ.* 8. *to the end of the chapter.*

II. *The Opening of the ſeven Seals themſelves in Order*, *c.* 6, 7, 8. In the opening of which Seals is revealed to *John*, what ſhall be the future State of the Church of God,

from that time to the end of the world. In the Seventh of which Seales are brought in seven Trumpets; & in the Seventh of which Trumpets, are brought in Seven vials of the wrath of God, full of the Seven last plagues. More particularly consider here the

I. *Seale* opened, where 1 The attention required, 2 The matter revealed in it, *viz.* A *white horse* &c. *c. 6. verse* 1.2.

II. *Seale* opened, where 1 Attention called for. 2 The mystery revealed, A *Red horse*, &c. *c. 6. v.* 3. 4.

III. *Seale* opened, where 1 Attention is incited. 2 The Mystery revealed, A *Black horse, his rider having Ballances in his hand*, A spirituall famine threatned, *c. 6. v.* 5, 6.

IV. *Seale* opened, where 1 Attention is stirred up 2 Matter Revealed, *A pale horse and his rider Death, hell following*, &c. *c. 6. ver.* 7. 8.

V. *Seale* opened, where note 1 What was seen, *Soules under the Altar*, martyred. 2. What these soules did, *cryed for vengeance*. 3. What they obtained, 1 *White Robes* for present, 2 *Promise of compleat glory* with their fellow martyrs, *c. 6. v.* 9. 10. 11.

VI. *Seale* opened, setting forth Gods dreadfull judgements upon the enemies of the Church, for their bloody cruelties exercised to death upon the Saints, as was intimated in the *fifth Seale*

Seale. Here are considerable, 1. The Signes seen by *Iohn, viz. A great earthquake, The Sunne became black,* &c. *c. 6, v.* 12, 13, 14. 2. The things signified, *viz. Kings, great men,* &c *i. e.* all sorts and degrees of Persecutors, in horrour and despaire at their wits ends, by reason of Gods judgements coming upon them from Christ so terribly, as if the very judgement-day were come, *c. 6. verf.* 15. 16. 17.

III. Vision.

VII. *Seale* opened. Here consider *1 Preparatories to it, 2 Mysterious Contents of it.*

1. *Preparatories* to it, are in *c.* 7. fore-arming the Church with previous consolations against all ensuing miseries that were to come upon it: Against which evils the Holy Ghost here comforts the Church. 1. By that *security*, which the Angel of God, *sealing the servants of God in their foreheads*, shall afford them in midst of troubles, *c.* 7, 1, to 9. 2. By that *triumphant victory*, which after their great tribulation, all the faithfull shall have over all their miseries and enemies, *c. 7. v. 9. to the end of the chapter.*

2. *Mysteries* revealed in the opening of this *seventh Seale*; being farre more, and those more intricate to understand, then in the opening of any of

the other six Seals. Events following the opening of the *seventh Seale*, are either I. *Preparatory*, as 1. *Silence in heaven for halfe an houre*, portending great things to follow, *c.* 8. 1. 2. *Vision of seven Angels with seven Trumpets*, *v.* 2. 3. *Vision of another Angel*, and his actions, *viz. offering up of incense; and casting the fire of the Altar into the earth*, c. 8. *v.* 3. 4, 5. 4. Preparation of the *seven Angels* to sound their Trumpets *v.* 6. II. *Executory*, *viz.* the Angels actuall sounding of their *seven Trumpets. c.* 8. *v.* 7. &c. to *c.* 12. 1.

I. *Trumpet* sounded, where consider, 1. The Signe following, *Haile and fire mingled with bloud cast upon the earth*, 2. The effect thereof, *viz. The third part of trees burnt*, &c. c. 8. v. 7.

II. *Trumpet* sounded, where 1. The Signe following, *viz. A great mountaine burning with fire cast into the sea.* 2. The effect ensuing, *the third part of the sea became blood*, &c. c. 8. v. 8. 9.

III. *Trumpet* sounded, where, 1. The Signe ensuing thereupon. *A great star fell from heaven—called Wormwood*, 2. The effects thereof, *viz. The third part of the waters became bitter, and many died of them*, c. 8. v. 10, 11.

IV. *Trumpet* sounded, where 1. The Signe

Signe. viz. *The third part of ſun, moon and ſtars ſmitten.* 2. The effects thereupon. *viz. day and night ſhone not for a third part,* c. 8. v. 12.

Here is annexed (by way of *Preparatory Tranſition* to the other *three Trumpets,*) John's *viſion of an Angel flying through the midſt of heaven, denouncing three* Woes *by reaſon of the three laſt Trumpets,* c. 8, 13.

I. Woe.

V. *Trumpet* ſounded, where note 1. The Signe appearing, *viz. A ſtarre falling from heaven to earth.* 2. The foure effects of this ſtarre falling, *viz. He opens the bottomleſſe pit, Thence raiſeth up ſmoake. Darkens Sunne and aire with the ſmoake, and brings Locuſts unto the earth out of the ſmoake, which* LOCUSTS *are variouſly and notably deſcribed.* 3. The Concluſion ſhutting up the Calamities of this Trumpet, and forewarning of them that follow, *c.9,1.to13.*

II. Woe.

VI. *Trumpet* ſounded, *c. 9. v. 13. to the end of the chapter,* Herein conſider, 1. The Command *to looſe the foure Angels bound in* Euphrates, *v.* 13, 14. 2. Execution of this command, *v.* 15. 3. The Deſcription of the *large Army of Euphratean Horſes and Horſemen,* v. 15, 16, 17. 4. The

Calamitous effects wrought by them, v. 18, 19, 20, 21.

VII. *Trumpet*, Concerning which note. 1. *Preparatories* to it. 2. *Sounding* of it.

1. *Preparatoryes* to it (it being the *Trumpet* of higheſt concernment, becauſe when that ſhall be ſounded, *The myſtery of God ſhall be finiſhed, as he hath declared to his ſervants the Prophets*, c. 10,7.) are very largely premiſed, *c.* 10. 1, to *c.* 11. 15. Which ſeems principally to be *Conſolatory* to the Church, againſt all her former and future tribulations, and this by the Viſion of a mighty Angel come down from heaven, *viz.* Jeſus Chriſt himſelfe the Angel of the Covenant. Touching whom here are,

1. *The Angels deſcription*, *c.* 10. *ver.* 1.

2. *The Angels Actions*, 1. Held a little Book in his hand, 2. Set his right foot on the Sea, his left on the land. 3. Roared as a Lyon; 7. thunders ecchoing again. 4. Swore that time ſhould be no more, but *when the* 7th *Angel ſhould ſound, the myſtery of God ſhould be finiſhed*, c. 10. v. 2. to 8.

3. *The Angels commands* to John, 1. To eate the little Book in the Angels hand, that he might Prophecy, *c.* 10. 8, 9, 10, 11. 2. To meaſure the Temple, Altar, and wor-

worſhippers, but not the Court; for it ſhould be trodden under foot of the Gentiles 42. moneths, *c.* 11. *v.* 1, 2.

4. *The Angels promiſes* concerning his *two Wineſſes*, and their Prophecy, and how after they ſhall be killed by the Beaſt upon the finiſhing of their teſtimony. They ſhall againe Revive, *c.* 11. *v.* 3. *to* 14.

Thus the Second Woe is ended, and the third haſteneth, *v.* 14.

III. Woe.

II. *Sounding* of the *ſeventh Trumpet*, wherein the *Myſtery of God is finiſhed*. And the Churches Miſeries ended, *c.* 11. *v.* 15. *to the end of the chap.* where conſider, I. *Things heard* in heaven, *viz.* 1. *Great voyces, ſaying, The Kingdomes of this world are become the Lords, and his Chriſts*, &c. ver. 15. 2. The triumphant ſong or gratulation of the 24. Elders unto God, for honouring himſelfe, and for the coming of his judgement to reward the Saints, and deſtroy the earth, *ver.* 16. 17, 18. II *Things ſeene* &c. In Gods Temple opened in heaven, *viz.* 1. The Saints Rewards, *The Ark of his Teſtament*, i. e. Jeſus Chriſt. 2. The wickeds Rewards, *Lightnings, voices, thundrings, earthquakes and great haile*, ver. 19.

The former Prophecy endeth.

IV. Viſion.

IV. Vision

THE II PROPHECY BEGINNETH.

Hitherto of the I. *Prophecy*, or *Systeme of Visions*, Denoting (as is thought by some) more especially the *Condition of the last Empire* viz. *the Romane*: Now to the II *Prophecy* or *Systeme of Visions*, (contemporary with the former both in the *Seales* and *Trumpets*) foretelling chiefly the future condition of *the Church till the judgement day*. Herein chiefly are set down, 1. *The Tribulations and Persecutions* of the Church by severall enemies. 2. *The deliverance* of the Church by her enemies destruction. 3. *The happy condition of the Church*, upon her deliverance. Though the *common opinion* of interpreters (who take not any notice of 2 contemporary Prophesies, and their *Synchronismes*, but judge these *Visions* to be *one continued Prophecy*,) bring all that followes under the *seventh Trumpet*, thus. *viz.* The sounding of the *seventh Trumpet* is propounded, I. *Summarily*, c. 11. 15. *to the end of the chap.* II. *Plenarily*, and this either, 1. *By way of Recognition* and fuller explaining of the former *Seales* and *Trumpets*, in a digression, *c.* 12, 13, 14. 2. *By way of Prediction* of things future under the *seventh Trumpet* more largely, *c.* 15, 16, 17, &c. For substance these will come much to one, (But lets follow the former.)

I. *The*

I. *The Persecutions of the Church* by severall enemies greatly distressing her in this whole fourth *Vision, c.* 12. *ver.* 1. to *c.* 15. *ver.* 1. More particularly here note,

I. *The Persecution of the Woman* that brought forth the man-child, *viz.* Both Jesus Christ, and the Primitive Church of the Jewes (as some are of opinion) even from her infancy; and this by *Dragon*, i. e, (as is expounded *c.* 12. *ver.* 9.) *Satan. c.* 12. *v.* 1. to 17.

II. *The Dragons Persecution of, and making war with the remnant of her seed.* Viz. (*as some thinke*) with the Church of the Gentiles, where consider,

1. *The Dragons Resolution* and endeavours thus to persecute, *c.* 12. *v.*17.

2, *The instruments of Persecution*, incited and imployed by the great Red Dragon, *viz.* 1. The *Beast rising up out of the Sea* having seaven heads and ten hornes, *c.* 13. *ver.* 1. to 11. 2. *The Beast rising out of the earth*, having two hornes like a Lambe, and speaking as a Dragon, &c. *c.* 13. *ver.* 11. *to the end of the chap.*

3. *The event of this Persecution*, viz The Saints Victory through their constant and faithfull confession of Christ even to Martyrdom, this their victory being exellently amplifyed by

by the Causes, and Effects of it, *c.* 14. 1. *to the end of the chap.*

V. Vision.

II. *The Deliverance of the Church*, by the destruction of her enemies represented in the Vision of the 7. *Vials full of the wrath of God, the* 7. *last plagues, poured out upon the earth by* 7. *Angels*, Here are, the

I. *Preparatories* to the pouring out of the Vials *c.*15, *throughout.*

II. *Pouring out of the Vials of the wrath of God upon the earth*, c. 16. 1. &c. viz.

I. *Vial* poured out, c.16. ver.2.
II. *Vial* poured out, v. 3.
III. *Vial* poured out, v. 4. to 8.
IV. *Vial* poured out, v. 8, 9.
V. *Vial* poured out, v. 10, 11.
VI. *Vial* poured out, v. 12. to 17.
VII. *Vial* poured out, c. 16.

This pouring out of the VII. *Vial*, is laid down, 1. More *Summarily*, 2. More *Plenarily*.

I. *More Summarily* & compendiously *c.*16 .*ver.*17. *to the end of the chap.*

VI Vision.

II. *More plenarily* and copiously, *c.* 17, 18, 19, & 20 to *ver.* 11. Wherin divers mysteries are most lively explicated, which formerly were heretofore more obscurely mentioned. Notably pointing out the

Rise

Rise, Seate, Reigne, Vassals, Successe, and at last the fatall Ruine of Antichrist and all the Churches enemies. So that this part affords no small light to the *Prophetick part* of the *Revelation.* Here consider, 1. The judgement of the *great whore.* 2. The event thereupon.

I. *The judgement of the great whore* c. 17, 18, 19. Where are,

1. *A notable description of the great whore*, that is to be judged; By Visionall Representation, *c.* 17. 1. to 7. By real explanation therof, *v.* 7. to 16.
2. *The instruments that shall destroy the Whore. viz.* The *ten hornes*, which are ten Kings, &c, *c.* 17. *ver.* 16, 17, 18.
3. *The Emphatical promulgation of* the woful ruine of Babylon, the Seate of the great whore. This is done by three Angels. 1. *The first Angel* declares the inevitable certainty of Babylons ruine, *c.* 18.. 1, 2, 3. 2. The *second* warning all God's people to come out of her, sets forth the grievousnesse of her destruction, with the sad lamentations of all her friends and vassals, *ver.* 4. to 21. 3. *The third Angel*, under the type

type of a great Milſtone caſt into the Sea, as it were ſeales up the irrecoverableneſſe of her ruine, *ver.* 21, 22, 23, 24.

4. *The gratulatory exaltations* of the heavenly company 1 for the judgement of the whore. 2 for the preparation of the Lamb's wife for marriage with him, *c.* 19. *ver.* 1. to 11.

5. *The finall and totall conqueſt* of the Lamb and his Armies, over the beaſt and falſe Prophet, and the Kings of the earth and their Armies, *c.* 19. *v.* 11. *to the end of the chap. Hitherto* of the judgement of the *great Whore.*

VII. *Or* laſt Vision.

II. *The event following* after the judgement of the great Whore; which is chiefly three-fold,

1. *The ſafety of the Saints* (ſurviving the ruine of Babylon) from the ſeducements of the Dragon, the Devil and Satan, being chained up 1000 yeares, *c.* 20. 1, 2, 3.

2. *The reviving of the Martyrs,* and raigning with Chriſt 1000. yeares, the reſt of the dead not living again till the 1000. yeares were finiſhed, *c.* 20. *v.* 4, 5, 6.

3. *The*

3. The *Saints miraculous deliverance from, and victory over Gog and Magog*; (Satan, after the 1000. yeares expired, being looſed out of priſon.) *c.* 20. *v.* 7. *to* 11.

* *Hitherto (as is conceived) hath been Revealed the future ſtate of the Church as Militant on earth.*

The *condition of the Church as triumphant in heaven*, is deſcribed both in reſpect of the 1. *Inchoation.* and 2. *Duration* of it.

1. The *Inchoation* or *beginning* of the Churches triumph, ſhall be at the laſt and generall judgement: which is pathetically deſcribed, c. 20. v. 11. *to the end of the chapt.*

2. The *Duration* or *Continuance* of it; *viz.* Eternal happineſſe in Heaven, which is moſt gloriouſly ſet forth, *c.* 21. throughout *&* *c.* 22. ver. 1. to 6.

The *Concluſion of this whole Prophecy*; which is either, III.

1. *Principal*, containing a confirmation of the whole Prophecy of this Revelation, by the Teſtimony,
   1. Of the Angel, by whom the Lord ſhewed theſe things to John, *c.* 22. *v.* 6.
   2. Of Chriſt himſelfe, who gave this Revelation, *ver.* 7.
   3. Of *Iohn* that received this Revelation; *ver.* 8, 9.

4. Of

4. Of Christ againe, *ver.* 10 *to* 18.
5. Of *Iohn* denouncing heavie judgements upon all that shall adde to, or take from this Prophecy, *ver.* 18,19.
6. Of Christ testifying these things, Promising his speedy coming; amplified by *Iohn's* earnest request in his own and the Churches behalfe, *ver.* 20.

2. *Lesse Principall*, containing the Apostolicall *Salutation* to all the 7. *Churches* and faithfull Saints to whom this Revelation was written, *ver.* 21.

He that testifieth these things, saith; I come quickly. *Amen.* Even so, Come LORD JESUS. *Rev.* 22. 20.

D. Bernard. Medit. Devot. c. 4.

Præmium est videre deum, vivere cum Deo, vivere de Deo; esse cum Deo esse, in Deo, quierit omnia in omnibus: habere Deum qui est Summum Bonum. Et ubi est summum bonum, ibi est summa felicitas, summa jucunditas, vera libertas, perfecta charitas, æterna securitas, & secura æternitas: ibi est vera letitia, plena scientia, omnis plenitudo, & omnis Beatitudo.

Sic cum Deo homo Beatus erit, in cujus conscientia peccatum inventum non fuerit. Videbit Deum ad voluntatem, habebit ad voluptatem, fruetur ad jucunditatem. In æternitate vigebit, in veritate fulgebit, in bonitate gaudebit.

1 Tim. 1. 17.

Ἀφθάρτῳ μόνῳ [σοφῷ] δόξα Θεῷ.

The Holy Scriptures are contained in the Books of the *Old & New Testament*.

I. The Books of the *Old Testament*, are

I. *Moses*. He wrote the Law of God in five Books called the *Pentateuch* i. e. *The five fold volume*. These Books according to the Greek are called
- *Genesis.*
- *Exodus.*
- *Leviticus.*
- *Numbers.*
- *Deuteronomie.*

I. *Historicall*; containing the History, of

1. *Israel's entrance* into the promised Land, *viz.* — *Josua.*

2 *Israels Condition and Government after their entrance* into Canaan,

1. *Before* their carrying away into Babylon, either under
- 1. *Judges.* And here we have the
  - 1. *Generall* Hist. — *Judges.*
  - 2. *Particular* Hist. — *Ruth.*
- 2 *Kings*, and this as the State of the Kingdom was
  - I. *United* under Kings by
    - 1. Election. — I. *Samuel.*
    - 2. Succession. — II. *Samuel.*
  - II. *Divided*, and that according to the
    - 1. *Beginnings* of this Division, in — I. *Kings.*
    - 2. *Progresse* of this Division, in — II. *Kings.*
  - III. *United and Divided*, as in
    - I. *Chronicles.*
    - II. *Chronicles.*

2. *After* their Captivity; Here their returne from Captivity is declared, According to the
- 1. *Truth* and manner of it, in — *Ezra.*
- 2. *Fruit* and event of it, in — *Nehemiah.*

3. *Vnder* their Captivity in *Babylon*, and elsewhere; in — *Esther.*

II. *Doctrinall*, or *poeticall* containing Doctrines,

1. *Of more speciall reference to* A particular person, *viz.* — *Job.*

2. *Of more Generall reference* to all sorts of persons, in
- 1. *Davids* Book, principally penned by him, *viz.* — *Psalmes.*
- 2. *Solomons* Books which are, either
  - 1. Proverbiall. — *Proverbes.*
  - 2. Penitentiall. — *Ecclesiastes.*
  - 3. Nuptiall, *viz.* — *Song of Songs.*

II. The Prophets, their Books are either

III. *Prophetical* written either by, the

1. *Greater Prophets* who wrote, either
- 1. *Before* the Captivity of Babylon, *viz.*
  - *Isaiah,*
  - *Jeremiah,*
  - *Lamentations.*
- 2. *Neere upon, and under* the Captivity, *viz.*
  - *Ezekiel*
  - *Daniel*

2. *Lesser Prophets*, who Prophesied and wrote, either
- 1. *Before* Israel's transportation into Babylon, *viz.*
  - *Hosea*
  - *Joel*
  - *Amos*
  - *Obadiah*
  - *Jonah*
  - *Micah*
  - *Nahum*
  - *Habakkuk*
  - *Zephaniah.*
- 2. *After* Israels returne from Babylons Captivity. *viz.*
  - *Haggai*
  - *Zechariah*
  - *Malachi.*

II. The Books of the *New Testament*, See in the *Table*, at p. 140.

XUM

☞ The Bookes of the *New-Testament*, are either

I. *Historicall*, describing unto us the History of

1. *Christ* the Head of the Church; whose Genealogy, Birth, Life Doctrine, Miracles, Death and Resurrection, are recorded by foure *Evangelists*.
- *Matthew.*
- *Marke.*
- *Luke.*
- *John.*

2. *The Church*, Christs body, whose primitive plantation, state and augmentation both among Jewes and Gentiles, is declared in the
- *Acts of the Apostles.*

II. *Epistolicall*, as all the Epistles written by the Apostles, either

1. To believing *Gentiles*, as Pauls *Epistles*,

1 *Generall*, which *Paul* wrote unto whole Churches about matters of generall and publike concernment, as the *Epistles* to the
- *Romanes.*
- I. *Corinthians.*
- II. *Corinthians.*
- *Galatians*
- *Ephesians*
- *Philippians*
- *Colossians*
- I. *Thessalonians*
- II. *Thessalonians.*

2 *Particular*, to particular persons touching

1 *Publique* Ecclesiasticall affaires, as the Epistles to
- I. *Timothy.*
- II. *Timothy.*
- *Titus.*

2. *Private* Oeconomicall affaires, as his Epistle to
- *Philemon.*

2. To the believing *Jewes*, as it is probable al these Epistles were, *viz.*

1 The Epistle (probably written by *Paul*) to the
- *Hebrewes.*

2. *The 7. Epistles* commonly called, *Generall*, or the *Catholique Epistles* of

James. —— *James*

Peter.
- I. *Peter*
- II. *Peter.*

John
- General. — I. *John.*
- Particular.
  - II. *John*
  - III. *John*

Jude. —— *Jude.*

III. *Prophetical*, foretelling what shall be the future state and condition of the Church of Christ to the end of the world, written by *John*, the Apost. viz.
- *The Revelation.*

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